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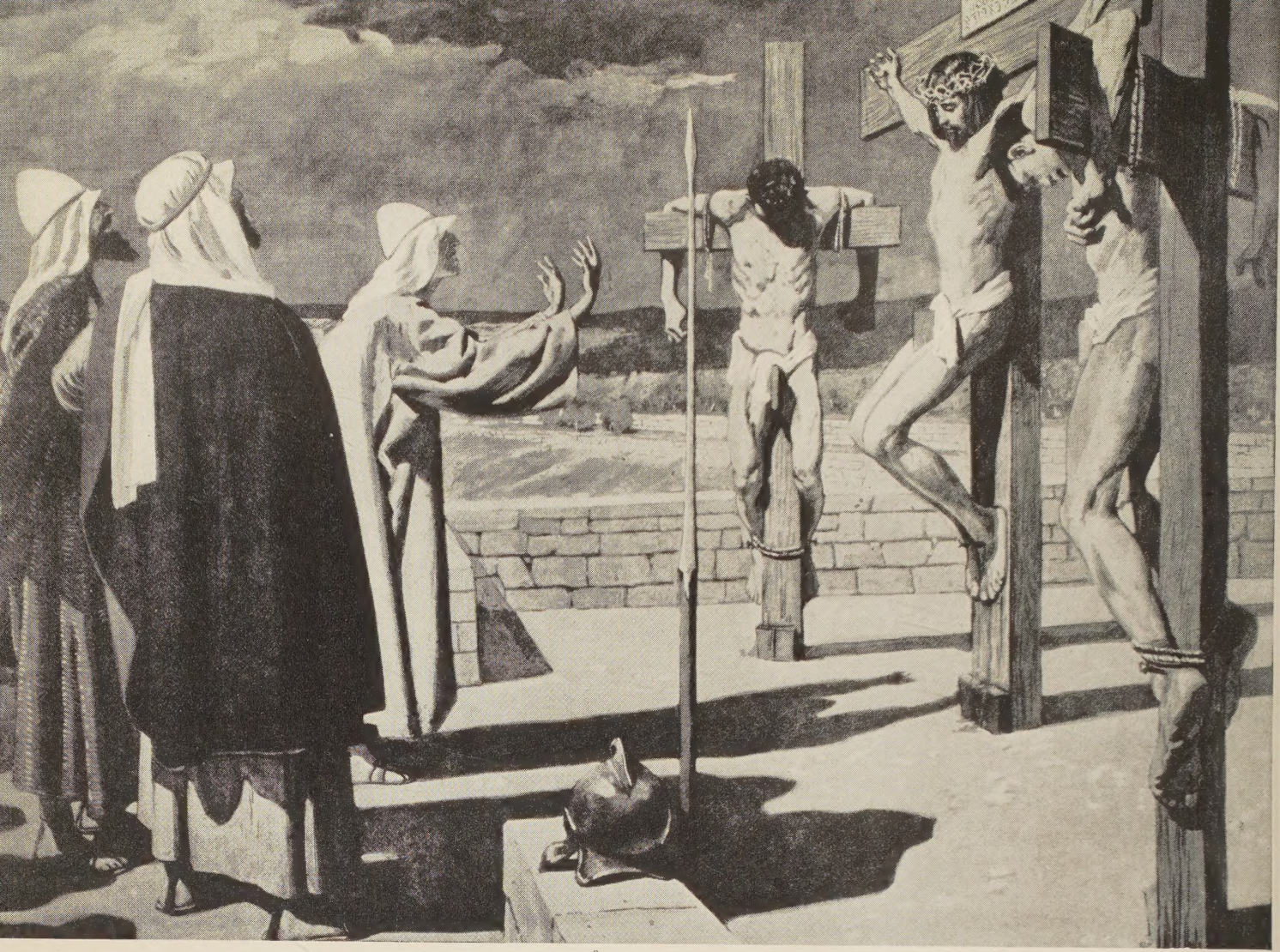
1944



Brown Brothers

THE CRUCIFIXION

Painting by Hans Lietzman

"IT IS FINISHED!" For three hours a supernatural darkness had shrouded the earth, but now as the black clouds roll angrily into the east, the late afternoon sun comes forth to cast long shadows upon the ground and to reveal in pitiless light the monstrous thing that man had done.

There are three crosses on that hilltop—three crosses built in the solid way that was characteristic of the Romans. On one of them hangs a brigand, unrepentant to the last. On another of them hangs a second brigand—equally culpable, it may be—but he, having honestly confessed his sins and having asked the help of that silent, austere Sufferer on the central cross, has found the open gate to Paradise. And He who was numbered with these transgressors, and who was not tied to his cross with thongs, but had been nailed there in a quintessence of cruelty, is motionless now, for merciful death has come to end the six hours of agony.

See how the bystanders mock the dead! "Come down from the cross," they cry; "you claimed to be able to deliver men, let's see if you can deliver even yourself!" What is this but that all the vilification of which the lips of men are capable is being heaped upon him?

"Come down from the cross," they cry again. But he will not come down—not so long as there is still a drop of blood he may shed for man's redemption, not so long as there is yet a possibility that some other dying thief may look up and be saved. And so long as Christ's cross stands, the shadow of it stretches from hilltop to hilltop across the land, and around the world, and down the ages, till it is lost in the darkness of this present hour; for Roman spears still draw blood, and bereaved hearts cry out in anguish, and impulsive souls demand to know why God doesn't do something to put an end to the world's travail. But still the Christ does not come down from his cross, and the only word that comes from beyond the sky is that quiet but awesome word that was first heard so long ago:

"Is it nothing to you, all ye that pass by?
Behold, and see if there be any sorrow like unto my sorrow,
which is done unto me. . . ."

But at last he will come down from the cross. He will not hang there forever in seeming impotence. There will be a third day, and then he will display his triumph over death; he will come forth from his tomb to walk the earth again, to the everlasting astonishment and confusion of his enemies. And even as the shadow of his cross reaches round the world and down the ages, so also will the radiance of that first Easter fill the earth; for in God's own good time an hour has been appointed when his Son's humiliation shall be ended, and when he shall come forth in celestial glory to take his power and reign . . . and woe to his defilers then!

Baptist Leader Is Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia 3, Pa.

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STANLEY A. GILLET, Young People's Leader
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JOHN CALVIN SLEMP, Teachers' Materials

This Month

■ **Baptists Buy Lawsonia** tells the story of the purchase of a thousand-acre estate in Wisconsin to be used for a Northern Baptist assembly ground. Luther Wesley Smith explains the possibilities of this venture.

■ **The Third Freedom** is a study of the work of the Ministers and Missionaries Benefit Board as reviewed by John Calvin Slemp.

■ **There's a Church in Indiana** that has many big ideas. It has put these ideas to use, writes Ralford Scott, and has made itself known and felt in the community.

■ **The Language of Religion for Youth** is a language that they can understand and appreciate, says Elsie Johnson. All too often young people have been disturbed by words and terms unfamiliar to them. The author tells us how to meet youth and help them.

■ **College Night Social,** by Emile Faubert, presents games and plans for a party in the best collegiate style. Young people will enjoy the unusual theme and the exciting tempo of the contests.

■ **On the Other Hand—,** by Lucy Mary Maltby, is an enlargement on the subject of good youth discussions and how they should be conducted. She gives many details that might ordinarily be neglected.

■ **A Calendar of Work,** by Pearl Rosser, inaugurates a feature in the Children's Leader section that is planned to appear once each quarter. It will give a bird's-eye view of the program, the materials, the activities, and the special dates for the three months ahead in the children's division.

■ **War Victim No. 1,** by G. Merrill Lenox, asserts that childhood is paying dearly for the mistakes and the failures of adults in this chaotic world today. One of our denominational leaders here gives a timely reminder of the responsibility of the church in this matter.

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Baptist Leader

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Entered at the Philadelphia post office as second-class matter March 1, 1939, under the act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscription, $1.50 a year; 15 cents a copy.

Address editorial correspondence to the Editorial Department, business correspondence to the Business Manager, Branch houses and stores: 352 South Spring St., Los Angeles 13, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago 1, Ill.; 1017 Grand Ave., Kansas City, Mo.

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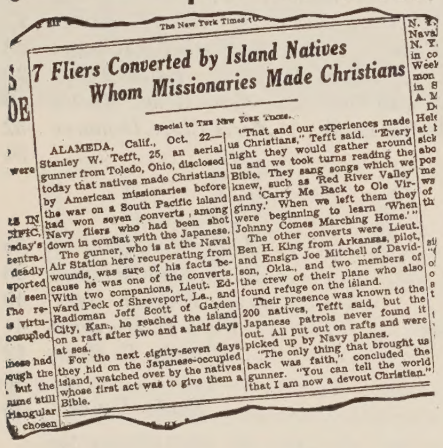

7 Fliers Converted by Island Natives Whom Missionaries Made Christians

Special to THE NEW YORK TIMES.

ALAMEDA, Calif., Oct. 22—Stanley W. Tefft, 25, an aerial gunner from Toledo, Ohio, disclosed today that natives made Christians by American missionaries before the war on a South Pacific island had won seven converts, among Navy fliers who had been shot down in combat with the Japanese. The gunner, who is at the Naval Air Station here recuperating from wounds, was sure of his facts because he was one of the converts. With two companions, Lieut. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kan., he reached the island on a raft after two and a half days at sea.

For the next eighty-seven days they hid on the Japanese-occupied island, watched over by the natives whose first act was to give them a Bible.

"That and our experiences made us Christians," Tefft said. "Every night they would gather around us and we took turns reading the Bible. They sang songs which we knew, such as 'Red River Valley' and 'Carry Me Back to Ole Virginny.' When we left them they were beginning to learn 'When Johnny Comes Marching Home.'"

The other converts were Lieut. Ben H. King from Arkansas, pilot, and Ensign Joe Mitchell of Davidson, Okla., and two members of the crew of their plane who also found refuge on the island.

Their presence was known to the 200 natives, Tefft said, but the Japanese patrols never found out. All put out on rafts and were picked up by Navy planes.

"The only thing that brought us back was faith," concluded the gunner. "You can tell the world that I am now a devout Christian."

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OF INTEREST TO BAPTISTS

■ The Christian forces of America will be on "safe ground" only if they prepare for a long war in the Far East, Dr. Elmer A. Fridell, foreign secretary of the American Baptist Foreign Mission Society, declared in Chicago in addressing the 50th annual Jubilee convention ot the Foreign Missions Conference.

Describing the foreign missions enterprise as the "most needed and most difficult known to man," the speaker added: "Our real problems will begin after the shooting stops. Twenty millions may die after the war is over despite all the relief and help we can possibly send overseas."

In addition, he said, American church forces must face the axiom, particularly in Japan, that conquered people oftentimes refuse to accept the religion of their conquerors. Other problems to be confronted, said Dr. Fridell, include the danger of moral breakdowns in the United States and Canada and Russia's inconclusive recognition of the Orthodox Church, which, "as far as we know now, was purely a matter of expediency."

■ Missionary work at home, particularly among minority groups, constitutes one of the most challenging fields open to Christian youth in America, according to speakers at the final sessions of the Student Planning Conference on the World Mission of the Church, held in Wooster, Ohio, at Wooster College.

Dr. Stanley Rycroft, executive secretary of the Committee on Co-operation in Latin America, told the students that the "test of our Christianity, democracy and Good Neighbor policy lies in the manner in which we treat Latin-Americans now in this country—whether they be invited guests of the Government or Mexican migrants."

Pious and well-meaning resolutions are not enough to combat racial antipathies and prejudices, in the opinion of the seminar participants. One young Negro delegate posed the problem as follows: "We all are intellectually conversant with the problem of race. But that's as far as we go. What we need now are personal contacts to break down emotional barriers. That applies to Negroes, Japanese-Americans, Latin-Americans and every single racial group in this country."

■ The Rev. James C. Sanders, youthful pastor of Byrd Park Methodist Church in Richmond, Va., gave a talk on world missions at his church one night recently.

The next morning a stranger visited the pastor's home, said that he had heard the talk and that he and his wife would like to give a small present for the missionary work of the church. He handed the surprised pastor two $100 bills.

Following the church services the next morning the same man rang the preacher's doorbell. "My wife and I decided that we had not done enough for missions," he said. "Here is another contribution." Again he handed the preacher some bills. This time the sum was $2,000.

■ An exhaustive survey of the status of religious freedom throughout the world is being compiled by a joint committee representing the Federal Council of Churches and the Foreign Missions Conference, it was revealed in Chicago at the 50th annual convention of the missions body. The research study is expected to be completed within a few months.

The document, in all probability, will be a sizable volume dealing in the main with the following major emphases:

1. An analysis of the problem of religious liberty as it will confront the governments when the peace is made.

2. A formulation of principles on which the churches may unite in defense of religious liberty.

3. A survey of contemporary conditions in which liberty of worship, or religious education, or of missionary work is denied or curtailed.

4. A historical survey of the course of religious liberty during the Christian era, with special attention directed to the nature of its development during the Protestant period.

The survey is being written by Dr. M. Searle Bates, Far-Eastern Consultant of the International Missionary Council. Topically, the survey will deal with the issues of religious liberty in contemporary Russia, Germany, Japan, Spain, the United States, Latin America, Great Britain and other countries; the historical background of religious liberty; church-state relations; religious liberty in law; and procedures for furthering religious liberty.

■ The Methodist Commission on World Peace has accepted an invitation from the National Service Board for Religious Objectors to share the administration of the Civilian Public Service system, it was announced in Washington, D. C., at Board headquarters.

The Methodists will take over a mental hospital unit at Cherokee, Iowa, 25 men; and the Tennessee Agriculture Experiment Station, 10 men. Religious denominations, it was emphasized, will not be a determining factor in selecting men for the units. Several other religious bodies reported to be considering a similar step are the Protestant Episcopal Church, the Northern Baptist Convention and the Presbyterian Church in the U.S.A.

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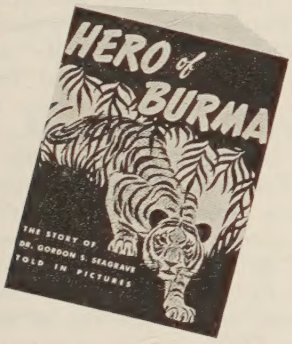

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OF INTEREST TO BAPTISTS

■ Dr. Edwin McNeill Poteat, pastor of the Euclid Avenue Baptist Church in Cleveland, Ohio, has accepted the presidency of Colgate-Rochester Divinity School, Rochester, N. Y. Dr. Poteat succeeds the late Dr. Albert W. Beaven. Dr. Poteat was for several years a missionary to China and from 1934 to 1937 was president of the Interracial Commission of the South. He is the author of several books on religious subjects. He was formerly affiliated with the Southern Baptist Convention. Dr. George B. Cutten, former president of Colgate University, has been acting president of Colgate-Rochester Divinity School since the death of Dr. Beaven.

■ Plans for obtaining postwar jobs for servicemen from the congregation of the Union Avenue Christian Church in St. Louis, Mo., have been approved by officers of the church, the Rev. Hampton Adams, pastor, announced. A committee has been appointed to survey 200 servicemen to determine how many would require employment after the war. Other committees have been named for job placement and counselor services.

■ A new religious quarterly, *Theology Today*, will be published in Princeton, N. J., beginning April 1, 1944, under the editorship of Dr. John A. Mackay, president of Princeton Theological Seminary. The new journal will be "frankly confessional, reflecting the conviction that the time has come for Christian theology to move out from its cloistered quiet and its purely technical pursuits and to enter with light and warmth into the confused arena of man's daily life in church and society." The quarterly will feature a special interpretative news section on, "The Church and the World."

The editorial council will include Dr. Robert E. Speer, secretary-emeritus of the Presbyterian (U.S.A.) Board of Foreign Missions; Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church, New York; Dr. H. Richard Niebuhr, professor of Christian Ethics, Yale Divinity School; and Dr. J. Henry Cotton, president of McCormick Theological Seminary.

■ Local clergymen of all faiths will visit industrial plants in Dayton, Ohio, to study the reaction of workers to the policies of various industries according to plans evolved by the recently formed Dayton Church and Industry Council. At the same time, arrangements will be developed for a series of conferences in which representatives of the church, of labor and of industry will participate through round-table discussions and public panels.

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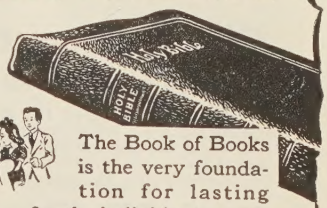

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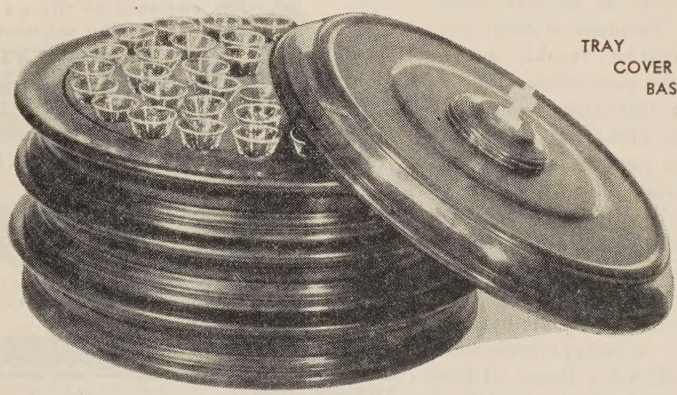

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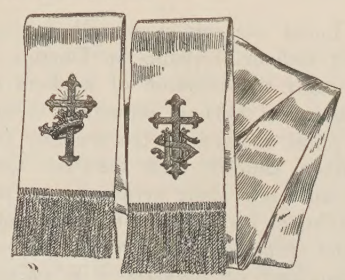

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OF INTEREST TO BAPTISTS

■ Spurred by the rising tide of juvenile delinquency and a growing divorce rate laymen of the 33 churches of the Indianapolis Baptist Association sponsored a 60-day "better-homes crusade" in Indianapolis, Ind., that culminated with the observance of Family Day in the churches on Sunday, February 27. Plans for the crusade originated with Baptist Men, Inc. Better homes institutes were set up in five local churches to provide courses for parents in home building and conservation.

■ Other churches might take the lead of the North Shore Baptist Church, Chicago. This group is planning its "Dream Church" to be built as soon after the war as possible. The first $100,000 of the building fund has been pledged to be paid in two years. The plans include an auditorium seating 1,200 and an educational and recreational building housing 12 departments and seating about 1,800. Dr. Weldon M. Wilson is the minister.

■ The religious rack, which offers copies of the New Testament and other religious matter without cost to servicemen and women, is "exceedingly popular" among the reading material furnished at the USO Recreation Center in Norfolk, Va., and difficulty is being experienced in getting enough copies of the New Testament and other material to meet the demand. Located in the heart of downtown Norfolk, the center is visited by thousands of servicemen and women daily. It was recently completely renovated and is now one of the more modern USO's serving personnel of the armed forces.

■ Chaplaincy activities among U.S. forces throughout the world increased more than 100 per cent from August, 1942, to November, 1943, a comparison of official summaries issued by the War Department reveals. Figures for November have been made available by the Office of Chief of Chaplains. Religious services conducted by chaplains during November totaled 133,261 and attendances numbered 8,922,993, as compared with corresponding figures of 62,911 and 3,683,060 in August, 1942.

■ At least $5,000,000 will be spent in the postwar period on building new churches and parish houses in Chicago, according to Dr. John W. Harms, executive secretary of the Church Federation of Greater Chicago. Included in the postwar blueprint is the improvement and the extension of thirty-seven churches and religious centers in war-plant communities that may be permanent.

OF INTEREST TO BAPTISTS

■ A committee report requesting "full clergy rights" for women was adopted by the Woman's Society of Christian Service of the Board of Foreign Missions and Church Extension of the Methodist Church. The report will be presented to the Church's General Conference, scheduled to convene in Kansas City, Mo., April 26.

CONGRATULATIONS TO

■ **The Baptist Church of Norridgewock, Maine,** Rev. A. W. Brown, minister, on the observance of its centennial.

■ **The First Baptist Church of Peabody, Mass.,** on the observance of its one hundredth anniversary. The minister is Rev. George D. Hudson.

■ **The Baptist Church of Brownsville, Oreg.,** on its ninetieth anniversary. Rev. John Schierling is the minister.

■ **The First Baptist Church of Chariton, Iowa,** Rev. E. F. Partridge, minister, on its ninetieth anniversary.

■ **The Baptist Church of Lamoine, Maine,** on the observance of its ninetieth anniversary, Rev. James Chase, minister.

■ **The Baptist Church of Webster City, Iowa,** on the celebration of its eighty-fifth anniversary. The minister is Rev. W. R. Yard.

■ **The Baptist Church of New Haven, Iowa,** on seventy-five years of service. Rev. Arthur Peters is the pastor.

■ **The Baptist Church of Summerset, Iowa,** on the celebration of its sixty-fifth anniversary. Rev. E. L. Dotson serves as the pastor.

■ **The First Baptist Church of South Chicago** on the observance of its sixty-fourth anniversary, Rev. Will Gordon, minister.

■ **The Baptist Church of Humeston, Iowa,** on its fiftieth birthday. The minister is Rev. Earl Dale.

■ **The People's Baptist Church of Portsmouth, N. H.,** Rev. C. R. McCreary, pastor, on its fiftieth anniversary.

■ **Dr. M. Forest Ashbrook,** Executive Director of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention, on his recent election to the presidency of the Church Pensions Conference. The organization has representatives from all the denominations as well as from the Y.M.C.A. and the Y.W.C.A.

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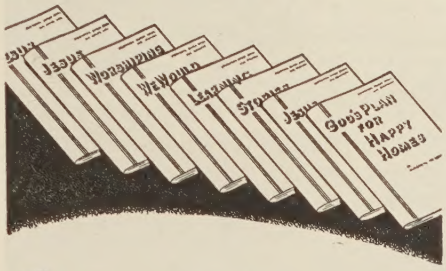

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MAIN DIET . . . *not 'Dessert'*

The editor of *'Teens*, the story paper for Intermediates, points out that this virile weekly is a *teaching medium*, not a dessert course on the church school menu. The importance of all four A.B.P.S. story papers—*Story World, Juniors, 'Teens* and *Young People*—can properly be stressed, and if you are not regularly using them, you ought to send for samples.

But just by way of illustration, let's look at some of the new and old features in the forthcoming issues of *'Teens:*

A good serial story always—currently, "Down in Egypt Land"; short stories, such as "Archie" series, for sheer enjoyment, and others that point the way to Christian action; picture-story strip, "Preacher's Kid," a missionary boyography; and timely features such as "Employment Bureau," "Tomorrow's What You Make It," boys' and girls' pages; "Where the teens talk," with dollar awards; "The Bible Tells Me So," "What Would You Do?" and many others.

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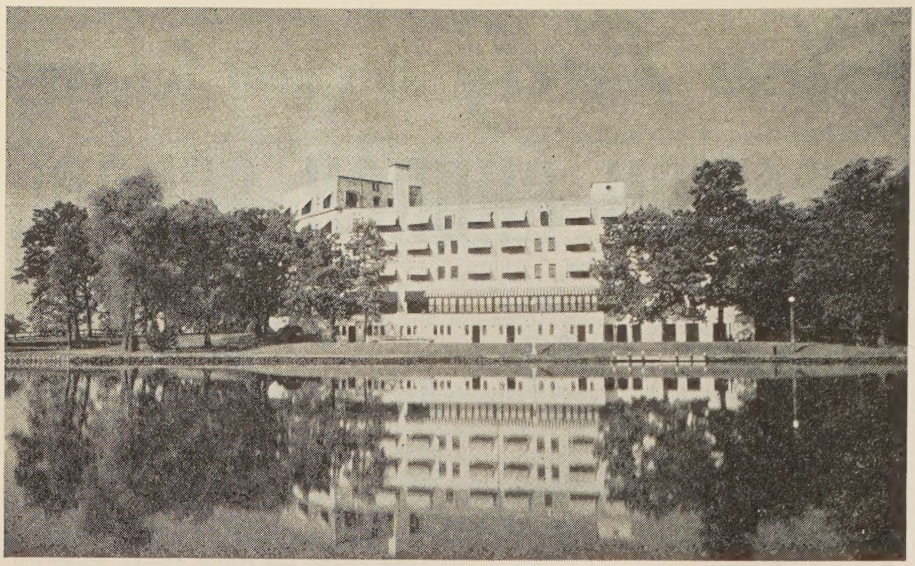
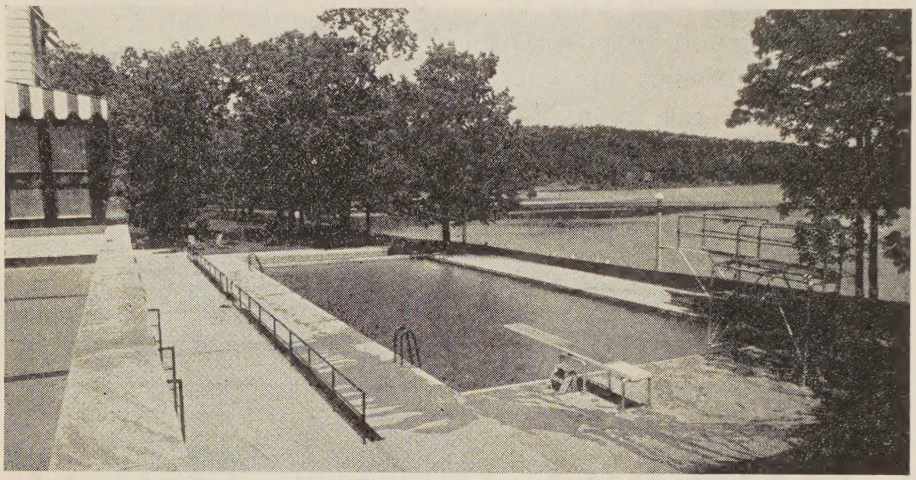
STORY PAPERS

BAPTIST

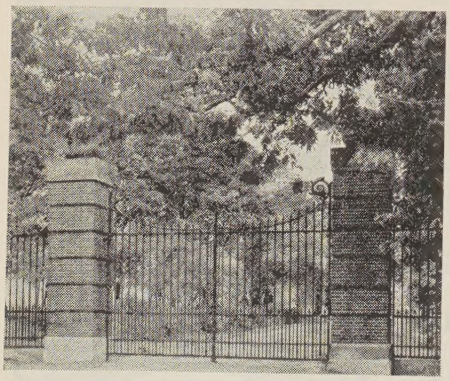


A MODERN, FIREPROOF 81-ROOM HOTEL, COMPLETELY EQUIPPED, IS ON THE PROPERTY



THIS BEAUTIFUL SWIMMING POOL ADJOINS THE HOTEL AND OVERLOOKS GREEN LAKE

THE LARGEST OF THE BARNS LENDS ITSELF TO BOYS' LODGE PURPOSES. THIS COSTLY STRUCTURE EVEN HAS "LITTLE THEATER" EQUIPMENT IN THE LOFT



THE PROPERTY IS ENCLOSED BY FENCING WITH IMPOSING GATED ENTRANCES

ONE OF THE SIXTEEN SUMMER DWELLINGS, FACING GLORIOUS GREEN LAKE

MANY of our denominational leaders, pastors, and laymen have dreamed and planned for years that we might, as a denomination, have a great national center of training, inspiration, and fellowship. They were dreaming of something that would mean for us in great summer conferences and training institutes what "Ridgecrest" has meant for the Southern Baptists, and "Montreat" has meant to Southern Presbyterians. The potentialities of such a center were tremendous to think about!

It could mean conferences such as these: A group of a thousand Sunday school teachers, officers, superintendents, and missionary education leaders learning methods, receiving inspiration, having the lift of a Christian vacation fellowship; a student conference of young people drawn from the six hundred or more campuses where Baptist students are found, being brought face to face with Christ and what he would have them be and do; a missions conference bringing together our Baptist laymen and women to live and think together with some of our inspiring missionaries and missionary leaders; a laymen's conference of a thousand—from every walk of life coming to spend a part of their vacation in a delightful spot—charged with spiritual inspiration and Christian fellowship; a ministers' summer training school of five hundred or more. So dreamed those leaders.

And now the dream is coming true!

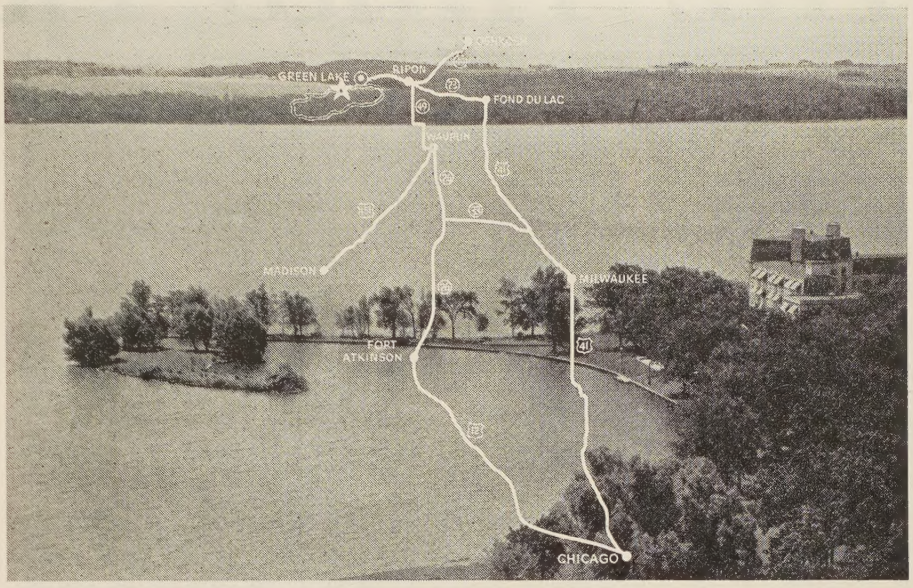
We have found a site ideally suited to our needs, in the very heart of the nation—Green Lake, Wis. Here are approximately one thousand acres which formerly constituted the magnificent country estate of the late Victor F. Lawson, founder of the Chicago *Daily News* and one of America's leading philanthropists. From about 1900 until his death in 1925 he spent large sums in the development of this property, which runs for two and a half miles along the front of one of Wisconsin's loveliest emerald lakes. Under the touch of his genius as a great nature lover, this estate, Lawsonia—with its winding, deep-wooded roads and paths, its hundreds of acres of rolling fields and hills, its quaint stone walls, sweeping lawns, spacious recreational grounds, shrubbery gathered from all over the world at a reputed cost of a million dollars, its swimming, boating, and far-famed game fishing—became the equal in charm and magnificence of any of the beautifully developed estates in this country.

It is unusual for one of the Prot-

BUY 'LAWSONIA'

By
LUTHER WESLEY SMITH

Denominational Co-operation Secures a Magnificent Estate in Wisconsin as a Northern Baptist Assembly Grounds



VIEW FROM THE HIGH TOWER LOOKING TOWARD HOTEL AND YACHT HARBOR

estant denominations to recognize the spiritual need of its constituency for some adequate and beautiful place of retreat to which its laymen, youth, and ministers can go for periods of meditation, training, and fellowship. Given the pressures of life in these present days and the critical problems individuals and churches will face in our postwar world, this need will be greater than ever.

In this history-making hour, when certain basic freedoms and inalienable rights of individuals are at stake, Northern Baptists dedicate this lovely lakeside spot in the heart of America to the glory of God and to the honor and praise of all who identify themselves with the cause of religious freedom.

After Mr. Lawson's death, this estate was bought by a real estate development company which in the next five or six years built some thirty summer homes scattered throughout the estate, and also erected a modern concrete 81-room hotel on a lakefront site. The hotel was equipped completely and served an exclusive clientele.

By 1930 the owners found themselves in financial difficulties. The property with the buildings, equipment, and improvements made by this company, went through bankruptcy. According to court testimony, the real estate company had itself invested a total of $3,000,000.

Any denomination seeking a place of national retreat would require a hotel for certain types of conferences—in addition to cottages and cabins—to accommodate the steady flow of visitors who can come for only a short time and who desire the facilities a hotel affords. Here, then, is equipment exactly suited to meet this need—hotel accommodations Baptists could not possibly have afforded to build themselves.

Near the hotel is a building which in recent years has served as an assembly hall for various conventions and businessmen's groups. With a seating capacity of 450, and with a dozen furnished rooms on the second floor suited for the use of delegates; ideal equipment is provided for conferences this coming summer and the seasons to follow. Across the road from the Assembly Hall are other buildings, including one originally designed for the use of the large staff required to operate the hotel. It has thirty bedrooms, furnished. It, too, will be available for delegates and visitors coming to conferences. Other buildings near by provide additional facilities.

Sixteen of the beautiful summer homes, fully furnished, built at a cost of from $8,000 to $35,000 each, are a part of the property belonging to this estate. The homes most distant from the hotel and Retreat Center will be leased. The houses more centrally located will be used by conferees. It is hoped that as time goes on these and other homes will be acquired or built by state conventions or individuals, and dedicated to appropriate conference purposes. We hope in several years to add cabins and a large auditorium which will enable us to have six or more conferences a summer with a minimum of a thousand in each. Until the war is over, we can begin with conferences of four hundred, with the facilities already available. It is planned to make it possible for laymen and pastors to lease land and build their own cabins or summer homes in this Baptist community. From early summer to fall a continuous religious program will be provided.

What Northfield once accomplished in lighting the fires of missionary and evangelistic passion for the thousands who thronged there, we believe Northern Baptist Assembly can do for Northern Baptists as they come here to pray, study, and prepare themselves for carrying out the Great Commission.

Even quick arithmetic will prove that grounds and equipment of even the most ordinary character cannot be bought and built for anything like the amount for which we have been able to secure this property. In the providence of God we have been enabled to obtain it all for a fraction of what the hotel alone cost, namely, for the comparatively small sum of $300,000.

As already indicated, it is planned to dedicate this property as a fitting Baptist memorial to the cause of religious freedom. Various memorials will be developed for those whose lives have been identified unselfishly and courageously with this cause which is so near the center of the spiritual convictions of Baptists everywhere. There is no limit to the interesting and historic features which can here be developed to make of it a true Baptist shrine of Christian love and fellowship and which can be of incalculable service to our youth leaders and the teachers of our laymen and women.

This, then, is a partial story of the dream that has come true. The name will

(Please turn to page 20)

Long before it was called by that name, Northern Baptists were interested in the third of the Four Freedoms—freedom from want

THE THIRD FREEDOM

THE YEAR was 1911. That was before Pearl Harbor, before the economic depression of the thirties, before the First World War. There were no automobiles to speak of, airplanes still were a novelty, and radio had not advanced beyond the experimental stage. The decade which had just come to a close, the first in the century, had been one of mounting optimism, and the average man's world was a rather complacent one. As yet nothing significant had happened to stir humanity to the depths of its being. Men in general were pretty well content with things as they were.

But there was plenty of suffering and heartache and tragedy in 1911. Many people went hungry, felt the pinch of poverty, endured the torture of loneliness and the sense of uselessness—in a world that no longer cared. To single out one group in that world, the average salary of Northern Baptist ministers was all of $683, not for a few days or weeks, not for a month or six months, but for an entire year! With this money the minister was, of course, expected to maintain a standard of living that was in keeping with his calling and his station in life, to rear and educate his children, and to be first on the list of givers for all worthy causes. All on $683 a year, less than $57 a month! And that was not the end; out of this income he was supposed to lay up something for a rainy day and to provide for retirement in his old age. The deadline was fifty, and he had no time to lose. After that he would not be wanted. He might be penniless.

Then something happened. That year —1911—the Northern Baptist Convention held its annual meeting in Philadelphia, at Grace Temple, where Dr. Russell H. Conwell had been pastor for many years. The building was filled to capacity when a man, stately, large of heart, broad of vision, commanding in personality, went to the platform. When he rose to speak every eye in the large audience was upon him, and there was absolute silence as he began in his clear, ringing voice. The man was the venerable Dr. Henry L. Morehouse, and he read the following telegram:

IF THE NORTHERN BAPTIST CONVENTION SHOULD APPOINT A PERMANENT COMMITTEE WHOSE DUTY SHALL BE THE COLLECTING AND DISPENSING OF FUNDS FOR THE RELIEF OF SUPERANNUATED AND DISABLED MINISTERS AND MISSIONARIES IT WOULD APPEAL TO ME AND I WOULD PLEDGE FIFTY THOUSAND DOLLARS FOR THAT FUND ON CONDITION THAT BETWEEN NOW AND NEXT CHRISTMAS AT NOON THEY SECURE TWO HUNDRED THOUSAND MORE.

[*Signed*]

A MAN FROM PENNSYLVANIA

The effect on the vast assembly was terrific, issuing in a tumultuous wave of applause. Here was something that profoundly stirred the feelings of all who were present. It was a challenge to a great religious body to do something about an appalling need.

And why did "A Man from Pennsylvania" make his offer? Doubtless he was led to do so through the untiring efforts of Dr. Morehouse himself, who had taken a keen interest in the problem at hand as far back as 1882. At the very first meeting of the newly organized Northern Baptist Convention, in Atlantic City, May, 1908, Dr. Morehouse had presented a resolution calling for the appointment of a commission of seven to study the problem and to report at the next meeting. The resolution was adopted, and Dr. Morehouse was appointed chairman of the commission. In 1909, at the meeting of the Convention in Portland, Oreg., he had made his first report—very little definite work accomplished; in 1910, in Chicago, another report—still no definite recommendation. Then came the momentous surprise at the meeting in Philadelphia in 1911, and the way was open for a significant denominational advance.

That summer was organized The Ministers and Missionaries Benefit Board, and plans were devised to raise the $200,000 by noon of Christmas Day. Officers chosen were Henry L. Morehouse, president and treasurer; E. H. Haskell, vice-president; Everett T. Tomlinson, executive secretary; and Peter C. Wright, recording secretary. To make a long story short—and therefore to pass by completely its dramatic action, its suspensive movement—not until the last stroke of twelve on that memorable Christmas Day, 1911, did anyone know whether the campaign had succeeded or failed. A letter from John D. Rockefeller had been placed in the hands of Dr. Morehouse with the understanding that he would not open it until that hour. Then came the hour, and the mystery letter was opened. Mr. Rockefeller was willing to assume as much of $40,000 as might be required to complete the campaign!

Two years later the board was incorporated, and from that time the organization has maintained a steady growth. It has grown financially, of course, grown to proportions that exceed the most far-reaching expectations of its founders. For example, in 1920 total assets of the board were less than five and one-half million dollars; but in 1943 they were approximately twenty-five million. And according to the report of the treasurer for the year ending April 30, 1943, the total market value of the board's investments in stocks and bonds was 104.05 per cent of their book value. That is good business!

But financial growth, substantial as it has been, is only a part of the record. Perhaps of even greater significance is the advance in terms of the personalities who have helped, and are helping, to make the board what it is today. Particularly noteworthy is the part played by prominent laymen, themselves successful business and professional men. In addition to Mr. Rockefeller, whose initial gifts were multiplied many times in later years, many other men have given freely of time and talent and energy, as well as money, to make the M & M Board one of Northern Baptists' most useful institutions.

Dr. Everett T. Tomlinson, successful pastor, well-known writer and author, was one of these men. He became the board's first executive secretary and continued in that capacity until 1926. Other interested friends and benefactors include Edward H. Haskell, of Boston, prominent businessman and generous giver; Arthur M. Harris, successful banker, sometime president of the Northern Baptist Convention; Charles M. Thoms, of Rochester, N. Y., valuable always for his reliable judgments; A. K. VanDeventer, treasurer of the Southern Pacific Railway Company; Charles H. Prescott, of Cleveland, Ohio, outstanding businessman and warm-hearted friend of the board; E. S. Reinhold, of Chester, Pa., a retired banker known widely for his spirit of service; E. H. Mack, of Erie, Pa., devoted to the board from the beginning of its services; J. Herbert Case, chairman of the board of the Federal Reserve Bank in New York, whose experience and judgment have been invaluable to the finance

By JOHN CALVIN SLEMP

committee; George W. Bovenizer, another prominent banker, whose services have been of untold value; John A. Stevenson, prominent insurance executive, on whom the board has depended for advice and counsel; H. Theodore Sorg, eminent attorney and businessman, whose tireless services have helped the board in numerous ways; W. R. Conklin, prominent New York attorney, who has been identified with the board for many years and is now its president and a member of its finance committee; L. G. Edwards, another well-known attorney, who likewise has been associated with the board for a long period and is now chairman of its executive committee and its law committee. And there are many, many others whose names must go unrecorded in this brief article, but whose services to the M & M Board and to Northern Baptists are a living testimony to their Christian discipleship.

Today the M & M Board is ministering to thousands of needy preachers and missionaries and to their immediate dependents. Through its Relief Grant Work it ministered last year to more than twelve hundred homes, and through its Retiring Pension Fund it gave new life and hope to more than seventeen hundred persons.

Now, it requires only a little imagination to see that the money expended by this board is more than dollars and cents. It is a roof over an aged couple's heads, food for their table, coal for their cellar, clothing for their bodies. It is the wherewithal for doctors' bills, hospital bills, emergencies of various descriptions. Above all, it is peace of mind, a sense of economic independence, relief from undue anxiety, freedom from want. Yes, this money is more than dollars and cents. It is a vital expression of the social conscience of a great Christian fellowship. It is a people sensitive to the poverty and want and tragedy that frequently come with old age, and doing something definite to solve this most persistent of human problems.

Verifying even the most fanciful flights of imagination with respect to the needs supplied by the benefits of the M & M Board, are the hundreds of thank-you letters from grateful recipients. "It makes me feel that my membership in the Baptist brotherhood is a glorious fact and not merely a beautiful theory," writes one minister in a letter of thanks for a service rendered. In expressing her gratitude for a grant, a woman writes: "By careful planning the grant has enabled me to keep my house, to pay hospital and doctors' bills, to keep out of debt, and to give at least thirty cents a week to the Lord's work." Another, a minister's widow, writes concerning a grant, "This financial aid makes possible the continuance of a home of my own amid the humble treasures of the past."

H. Armstrong Roberts

". . . THIS IS THEIR HERITAGE, LONG WITHHELD . . ."

Indeed, dip down almost anywhere in the files of the board's headquarters at 152 Madison Avenue, New York 16, N. Y., and you will find letters like this: "I am in my eighty-sixth year, and every day I thank God that he led to the organization of our Ministers and Missionaries Benefit Board. My pension is my only source of income, and without it I would be utterly at a loss to know what to do." Or this: "I received your letter and enclosed check on the morning of my seventy-third birthday. I don't see how any arrangement could be more ideal for retired ministers, or how it could be carried out more promptly and more efficiently." Or this: "My check arrived on my eighty-second birthday. I believe I appreciated it more than ever before. My wife has been ill now for nearly twelve years, confined to her bed the greater part of the time. Her illness makes us both feel doubly grateful for this ray of sunshine to gladden our hearts."

Space fails us to tell of the aged minister and his wife who had only three cents when the check from the board arrived; of the woman who wrote of piecing quilts and hoping to be able to use her hands to the last; of the man who, formerly unacquainted with want, found himself in old age "without bed or bread"; of the blind, the paralytic, the shut-in, whose last days were, and are, brightened through the ministry of the M & M Board.

As already suggested, the board maintains two principal services. One is its Relief Grant Work, and the other is its

(Please turn to page 15)

There's a Church in Indiana—

THAT HAS MADE FRIENDS WITH ITS HOMETOWN

By RALFORD SCOTT

THE CHURCH ALL EVANSVILLE KNOWS!

DR. RAKE TEACHES MEN'S CLASS

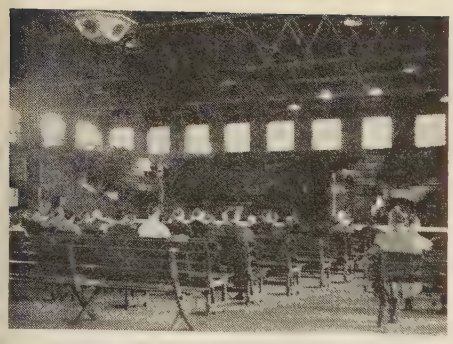
IF ANY individual or organization has enough influence to get you a room on Saturday night in Evansville's Hotel McCurdy when you were too neglectful to have made a reservation—then you may be certain beyond the shadow of a doubt that that person or organization has made a tremendous impression upon the community. It becomes doubly significant after a half-dozen room clerks have said in tones ranging from mild sympathy to undisguised amusement, "Filled up!" and when, after the fifth or sixth time you hear those words, you begin to get the idea that, translated into the Hoosier vernacular, they mean, "Better hunt up a park bench, Mister—but quick!"

The Open Sesame was a double-jointed phrase spoken clearly three times: *Dr. J. F. Rake—First Baptist Church.* Even Aladdin's lamp-rubbing genie would have had to wear out the business-end of his finger to get the same results. And in this area, fairly swarming with defense plants and soldiers from Camp Breckenridge, the genie might never even have reached second floor.

The First Baptist Church of Evansville, Ind., feels right at home in the midst of this expansion, because First has always been a big-scale church. There was that time their men's class had 12,121 out for one Sunday morning session. There's the annual Rally Day parade complete with bands, floats, and a police escort. There's the huge Agoga Tabernacle across the street from the main church building. There were First's basketball teams that played against many of the greatest teams of the country, defeating some of them, being defeated by some. The Sunday morning I was there, Dizzy Dean was scheduled to speak to the men. His appearance was cancelled because of illness, but it shows that at First they set their sights high—and refuse to consider it remarkable when they make a bull's-eye!

You must very nearly speak of First of Evansville and Dr. Rake in the same breath, for he has ministered to the congregation for twenty-eight years. There's a permanency, a solidity, about an arrangement like that which naturally is reflected in the spirit of the congregation and in the attitude of the community. No wonder so many people in Evansville know the pastor of this Baptist church—they have had plenty of time to become acquainted with him!

The church structure itself is an imposing building, erected in 1921. Together with the Agoga Tabernacle across Fourth, and a small park across Cherry, there's quite a layout. And just wait



THE SUNDAY SCHOOL LESSON ON THE AIR

AGOGA PRESIDENT GREETS LT. PERKINS

. . . SHINING WORDS OF HOPE

until the new educational plant becomes a reality! It is either to front on Cherry on the far side of the Tabernacle, or replace a number of old residences on one corner of the park. Because Fourth is probably the most heavily traveled street in town, the church has a scheme up its sleeve for protecting commuters between the church, the Tabernacle, and the new educational plant. The plans call for an underground tunnel that will connect the buildings together. It's the ambitious sort of thing you learn to expect from First.

Speaking of the Tabernacle—it's something to send home a picture postcard about. To begin with, it's huge. Particularly when you look at it as a Sunday school classroom for men. When those basketball teams were in their 1925-27 heyday years, and the Chicago Bears or the Cleveland team would come for a showdown, as many as 2,500 or 3,000 spectators would crowd in—with, of course, adequate space reserved for the playing court. And they crowded at a dollar a head in those days, too, which, even the church treasurer—accustomed as he is to handling large amounts—admits was not alfalfa.

An interesting item about the Tabernacle is the fact that the church owns the building but not the land upon which the Tabernacle stands. The land is leased for fifty years at a rental of $100 a month. The building is now used during the week as a supervised roller-skating rink complete with band. The rink pays the land rent, making it possible for the class to have a Sunday meeting place, and—not at all incidentally—does its share in steering youngsters away from the breeding places of juvenile delinquency.

The Agoga class sessions have been broadcast direct from the Tabernacle for eighteen years, which is a record no other class in the city—and very few anywhere else—can touch. The class itself is nondenominational. "But," Dr. Rake, its teacher, pointed out, "nine-tenths of the men uniting with our church come through the class." In a contest with another Indiana city many years ago, the climaxing Sunday brought over twelve thousand men out to class. That contest had become a matter of civic as well as church pride! Today, the class, divided into three competing sections, has from 120 to 175 present each week. The class doesn't expect to reach its old record again, and it is not entirely sure that it wants to. The men now are taking their class training more seriously; they are building now, carefully, deliberately for the future.

The men have the chance to let loose their extra energies once a year when Rally Day parade time rolls around. For three-quarters of an hour, the men march through the downtown streets, as many as three bands putting crispness into the marchers and leaping pulses into the populace. Returning to the church with their floats and banners, the whole morning is generally given over to the Sunday school.

The women refuse to take a back seat in Sunday school work! The Euvenice class has an attendance of 125 to 192 and is (they believe) one of the largest women's classes of the Northern Baptist Convention in the Midwest. Perhaps you've heard of classes by the same name before, but it will be a new one on some people. The class motto is, "A model wife and a model mother." Eve and Eunice are the Bible women involved, and if put together in the right way, result in Euvenice. The class is divided into chapters or sections, each named for a Bible woman. On Sundays, they meet convention-fashion, the Marthas, the Dorcases, the Lydias and all the others seated with their own chapters, locations marked by signs. Each chapter has its own officers and carries on its own weekday activities, training dozens of women for leadership in the process, but meeting as a unit for the Sunday teaching session. The Euvenice class does all the welfare work of the church, making as many as six hundred calls a month.

"Organized right down to the seats!" That's the way one of the church officers refers to the unusual *e pluribus unum* arrangement of the Euvenice women. Big enough together to threaten seriously the Agoga class, the individual chapters are small enough to be efficient.

And there is still another women's class. The Amoma group is composed of business women, and, confidentially, the whole church looks to it when money is needed. The Amoma women simply haven't the time to do the Red Cross work and the sewing as do the Euvenice members. So they sacrifice in another direction—they give, and liberally. Amoma weekly offerings go as high as $65.

Then there is the Home Builders Class for married people, attracting perhaps twenty-five to its meetings. Totalled, there's a tidy number in the adult division of the Sunday school—about three hundred. The adult division, mind you!

Not that the under-adults aren't well represented at First, too. They are. So appreciated are the young people, for instance, that the church voted to spend $1,500 to refinish the gymnasium where their department meets. A false ceiling, draperies at the windows, painted walls, and refinished floors are on the list of improvements. By the time you read this, the Evansville young people will probably be assembling in their modernized room. It is only to stopgap, this repair work. When the new educational plant is built, the Sunday school will be only too glad to move out of the crowded church building. But that won't be until some time after the war, and, meanwhile, the work of the teaching church must go on. Paint on the wall is worth at least twice as much paint in the cans, they figure. The young people have been hard hit. They have their own service flag, and if you count carefully, you'll find forty-eight stars on that flag—and probably more now. Each man's star has an oval label pasted on the middle of it, with his name written in.

Out in the sanctuary you'll find a bigger service flag, spangled with two hundred stars. Servicemen from this church, or just visiting there, are shown that First is mindful of its ministry to them. At one point in every Sunday service Dr. Rake calls upon all servicemen and women in the audience to stand. Time is allowed for each to give his name and tell where he is from. With a camp only thirty miles away, the Army, at least, is usually well represented. Mrs. Louis Powers is the "church mother." Her job is to be just what her title suggests to the men

(Please turn to page 20)

Making Baptism Meaningful

By JAMES P. WILBOURN

FOR JESUS, baptism was a very significant event. Coming up out of the water, he saw the heavens opened, felt the Spirit of God coming upon him, and heard a voice saying, "Thou art my beloved Son, in whom I am well pleased." This was for Jesus an initiation into the public ministry to which he was called. It was his open declaration that God had set him apart for a special task.

Every year, especially during Easter season, many boys and girls are baptized and become members of the church. How can this experience be interpreted and conducted so as to make it rich in meaning for these young people? This is no easy task, for however meaningful baptism may have been for a teacher, parent or minister, it is never entirely possible to tell what the child's evaluation of it may be. Leaders can help to prepare the child for the experience.

Many children are baptized at the age of eleven or twelve years. Most adults would agree that the child's mind at this age is not particularly theological in character. Since this is true, baptism is best explained to him, not in terms of theology, but in terms of his own experiences. Later in life he may find abiding meaning in theological terms, as do many adults, but now he is not interested in such terms, nor does he comprehend them. To interpret baptism to a child in this way will only confuse him and may lead him to conclude that Christianity is something beyond the reach of his understanding and life.

Children grasp the meaning of concrete events much more readily than of abstract ideas. Would it not be wise, therefore, to interpret baptism to them with the story of Jesus' baptism? Read the scriptural story to them, or allow them to read it themselves. Encourage them to imagine the scene as it took place in the Jordan. Let them ask any questions they may wish. Show them an artist's conception of the event and help them to interpret it. What is the expression of John's face? What does his manner indicate? What does Jesus' expression tell us? How do we know that Jesus was immersed? Was God pleased with what had happened? Such a study will help the child to grasp the fact that baptism for Jesus was a sacred and beautiful act by which he consecrated his life publicly to God. A similar study might be made of other baptismal stories in the New Testament to lead the child to understand that only those who believed in Jesus and determined to follow him were baptized.

The teacher, parent, or minister may share with the child the meaning which he found in baptism. "I shall never forget it," he may say. "It was Easter morning, eleven years ago. My father and mother, brothers and sisters, and my best friends were there. Many church people were there, too. The minister went into the baptistry and read the story of Jesus' baptism and it seemed more beautiful than ever. The spring sun was streaming in through the window. I felt it was the best time of year to be baptized, in spring when everything was coming to life again. That was just what baptism seemed to me to be, the coming of a new life to me because of my love for Christ. When I went into the pool I was very happy. I prayed that God would help me to love Jesus always."

Baptists always have believed that baptism is a symbolical act. It does not make one a Christian, but is a testimony of what has happened in one's heart because of the acceptance of Christ as Lord and Saviour. This symbolism needs to be explained in terms that children can understand readily. To begin such an explanation with "buried with Christ into death and raised with him unto the resurrection from the dead" is to make baptism, already a mystery, much more mysterious. Later these expressions may have sacred meaning, but the child does not understand them. It is not necessary, however, for the child to have an adult interpretation of baptism in order that it may be meaningful to him. "When I was a child, I thought as a child."

The pastor may wish to speak of some other symbol which the child knows. For example, consider the wedding ring. The child has seen his mother's ring, knows it is made of costly gold, and that his mother treasures it very highly. Wearing the ring does not make her a wife; she wears it because she is a wife and to remind her of her privileges and responsibilities as a wife. The ring helps her to remember her vows of faith and love. Just so, baptism does not make one a Christian, but it indicates that one is a Christian because he loves and serves Jesus.

If it seems advisable to illuminate further the symbolism of baptism, it may be done in the following manner. When one enters the baptismal pool, he is saying, "Now I am entering a new experience. I am taking Christ's way of life for myself." When he is lowered into the water, he is saying, "Now I am burying all those things that are not pleasing to Christ. I shall have nothing further to do with them." When he is raised from the water, he is saying, "I am entering a new life of obedience and fellowship with Christ. Nothing else shall claim my loyalty." Baptism does not, of course, bring any of these decisions automatically. It is an outward expression of a deep inner experience that already has taken place. It is an act by which we tell others of what has happened in our hearts because we love and follow Jesus.

The service of baptism needs to be conducted in a simple, beautiful, and sacred manner. Not every church is fortunate enough to have an attractive baptismal pool, but the most unattractive pool can be made more beautiful by a careful use of palms and flowers. A brief period of worship preceding the service may help to create a spirit of reverence appropriate to the occasion. When each child is instructed concerning what he is to wear, how he is to enter the pool, where he is to stand, and what he is to do, much needless nervousness and confusion will be avoided. The organist should be ready to fill in each pause with soft music; this will cover any sound of the water. The scriptural baptismal formula probably will be be used. "_____, you have made a public declaration of your intention to follow Jesus as your Leader. Even as Jesus was baptized, I baptize you in the name of the Father, Son, and Holy Spirit. Amen." A certificate of baptism may help to make the experience more significant to him.

It is imperative to remember that baptism is not an isolated experience. It is a normal step in the growth of the Christian personality. It is merely part of an ever-increasing series of steps in the growth of Christian character. When one is baptized, he should rightfully be able to consider himself a Christian; but to assume that then he has reached the end of Christian achievement will bring disappointment and childishness in religion in later years. The way always should be open for further understanding and development in Christian living. This means that both the home and the church have the responsibility to provide the means by which this growth may take place, through a continual program of teaching, worship and service. Living examples of Christianity mean much more to the child than the mere teaching of precepts. Fortunate indeed is the child who in home and church finds a rich, stimulating Christian fellowship and atmosphere. There is no better way than this to help the child find a deep and abiding meaning in his baptism.

He Holds the Absentees

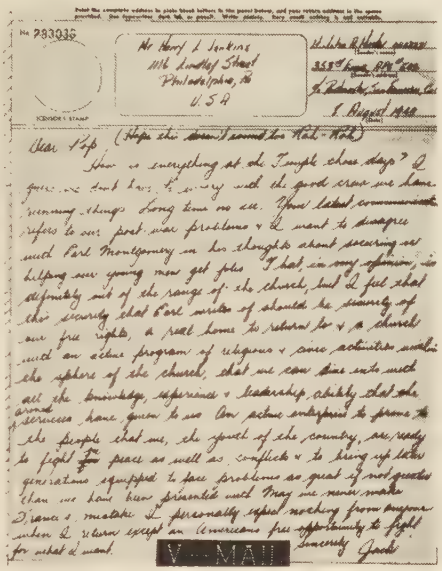
By ANN MILLER

NO ONE would believe that a *lawyer* gets fan mail! In fact, only by a long stretch of the imagination could most people picture such a thing. This, however, is the story of a lawyer who gets letters, letters, and more letters—for reasons that would astonish the average citizen! Despite the fact that this particular attorney at law does not put on a show, his mailbag bulges with V-mail, airmail, postcards, just mail—from Schofield Barracks, Hawaii, and Fort Benning, Ga.; from Fort Logan, Colo. and MacDill Field, Fla.; and from about every other place in the world. This mail comes from Seabees, seamen first class, pilots, bombardiers, infantrymen, lieutenants, privates, K.P.'s and all the rest. If you should ask how he manages to get all this mail, you would hardly believe the true answer: he does it by being a Sunday school teacher! And to come down to less exciting facts, he is Harry L. Jenkins, of Philadelphia, chairman of the board of trustees at historic Baptist Temple. That reminds us that his cue may have been borrowed from his associations with the famous Dr. Russell H. Conwell.

Let no one think, however, that he is an ordinary Sunday school teacher! Although he did not plan to get such a huge stack of mail from his boys who are in the service, he did the things that made his former Sunday school class eager to write him. He saw to it personally that each one got a New Testament, Christmas cards and Christmas boxes, stationery, candy and supplies, Easter greetings and presents, copies of *Acres of Diamonds*, *The Secret Place*, church bulletins, and most appreciated of all, the Sunday school lessons in mimeographed form with news items about the other fellows included.

All these remembrances keep the boys reminded by their steady flow that their church, their Sunday school class, and their pal, Harry Jenkins, have by no means forgotten them. And in return, the boys swamp their teacher with letters written from everywhere, about everything! As one reads the stacks of letters sent since Pearl Harbor, one senses the deep love of these young fellows for, and absolute confidence in, their "Pop."

The boy who has just made his first solo flight; the one who writes from the pistol range before qualifying for sharpshooter; the fellow whose pay was stolen and who needs a loan right away; the one whose girl is sick and needs Pop's help; the son whose mother needs a lawyer—these and dozens more


V-MAIL

A FAN LETTER FROM OVERSEAS

pour out their thoughts and needs and dreams in letters to their friend.

And about those Sunday school lessons—let's see what the fellows have to say about them: "Hey! What's up? I *missed* a lesson!" . . . "Your lessons have been arriving OK, and after I read them, I passed them on to one of my tent-mates in the hospital." . . . "Pop, I've read those Sunday school lessons two or three times over. Believe me, I appreciate this, and so do the fellows in my hut. We all got a message from them that we *need*." And another wrote, "After I digest those lessons, I am sending them home to Eleanor, so she may save them for me. Your idea of sending lessons brings Sunday school right to me in camp; and they help so much to bridge the gap." Still another said, "I received the lesson today. I never received anything like it before. Gee, it's a great piece of work you are doing for the fellows in service!"

In one lesson, ideas for postwar activities were presented. What did the fellows think of the suggestion made by the pastor, Dr. Daniel A. Poling, that the Baptist Temple have jobs ready for their men when they returned? A postwar servicemen's Sunday school class was another suggestion. The purpose of such an organization, its possible aims and activities were discussed. And soon Harry's mailbag was stuffed, and he was doing without sleep, in an effort to read the letters that discussed these ideas. Here is a typical letter from one member of the class:

THE CLASS MEETS IN BAPTIST TEMPLE, FOUNDED BY RUSSELL H. CONWELL

DEAR POP:

How is everything at the Temple these days? I guess we don't have to worry, with the good crew we have running things. Long time no see. Your latest communication refers to our postwar problems and I want to disagree with Earl Montgomery in his thoughts about securing or helping our young men get jobs. That, in my opinion, is definitely out of the range of the church, but I feel that this security that Earl writes of should be security of our free rights, a real home to return to, and a church with an active program of religious and civic activities within the sphere of the church, that we can dive into with all the knowledge, experience and leadership ability that the armed services have given to us. An active enterprise to prove to the people that we, the youth of the country, are ready to fight in peace as well as in conflicts, and to bring up later generations equipped to face problems as great, if not greater, than we have been presented with. May we never make France's mistake. I personally expect nothing from anyone when I return except an American's free opportunity to fight for what I want.

Sincerely,

JACK

Other class members wrote about utilizing the plan of the "Navigators," a group of Navy men who want to know more about God's Word. In every camp these "Navigators" work with the chaplains, and issue to other men "rations." Each "ration" consists of four Scripture verses on a card. When these are memorized, more "rations" are issued. One of the young men wrote, "These are selected verses that are such a great help in these times, and a fellow gets a lot more out of them when he memorizes them than if he just hears them read over once or twice. The idea is not only to learn these verses but to tell them to someone else afterward. Why not use the "Navigators'" idea in building up our class after the war?"

Another wrote, "Above all things, keep

(Please turn to page 17)

The Baptist Church School

A SPIRITUAL DIAGNOSIS

By LEWIS M. HALE

The four questions I would like every member of every church in the Northern Baptist Convention to answer to his own heart's satisfaction are:

1. What is the business of the church?
2. What is the relationship of the church school to that business?
3. How can we make the church school more effective?
4. What are we going to do about it?

The teacher I best remember from school days used to ask the hardest questions, but before requiring an answer he would indicate something of his expectation. Accordingly, I am going to suggest something of my expectation.

The Kingdom of God

Long before Jesus said, "I will build my church" he was thinking, talking, and living in terms of the kingdom of God. I know nothing which leads me to believe that apart from his concern for the kingdom of God, he would have thought of establishing the church. If this be true, and I think a survey of his ministry and teaching will confirm it, we should bear in mind that in the economy of God, the church is not an end in itself but rather a means to an end. Jesus' purpose in establishing the church was to effect the will of God in the life of man. It is thus revealed as Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done, as in heaven, so on earth." In order, therefore, to interpret the task of the church we must have a comprehensive understanding of the meaning of the kingdom.

Many books have been written on the "Kingdom of God." Some of them minister to confusion. Few of them reduce the idea of the kingdom to the grasp of the average Christian. To avoid further confusion, and to clarify any which may now exist, I should like to reduce our thinking of the kingdom to two basic propositions. First, the kingdom of God is a realm in which God is given his rightful place. It begins in the inner life of the individual. It is incomplete until it encompasses the whole life of all of the people of all nations. Second, the kingdom of God is a realm in which human relationships are such as God would approve. By precept and example, Jesus taught that the kingdom of God is dependent upon both of these. I readily accept the basic doctrines of our Baptist faith, but I think they must be rightly related to the whole purpose of God and the business of the church. Otherwise, they result in confusion, and sometimes contention, which retard the progress of the kingdom and thus defeat the purpose of the church.

What of the Church?

My immediate concern about the church is functional. I am trying to think what was in the mind and purpose of God when he called the church into being. Paul called the church, "The body of Christ." He must have been thinking of the functional value and purpose of the church. The centuries have not improved upon his figure of speech. It clearly indicates that apart from "the Head," the church has neither significance, mission, nor functioning power. All these are essential to the church.

The church in her ministry to man is faced with a threefold problem. Man is potential; therefore he must grow. Life is infinite; therefore, man must expand. The task is unending; therefore, achievement must be perpetual. The church at her best ministers to the whole life of man. Paul's immortal testimony is this: "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." The people who are without such a vision and who feel the surge of no "noble discontent" are the lost of our day. They constitute the challenge and the task of the church. What Jesus did to save the lost is what the church must be doing all the time; for through the church, Jesus is perpetuating himself. To his disciples, after his resurrection he said, "As the Father hath sent me, even so send I you."

No greater tragedy can befall the church than for her to engage in a lesser business than that for which she was divinely instituted. The Great Commission must ever be the directive of the church: "Go" to all men, "make disciples," "baptize them," and "teach them to observe all things whatsoever I have commanded you." Only those who have an adequate understanding of Jesus can know the divine imperative of the Great Commission. To know Jesus adequately is more than to give mental assent to the doctrines concerning him, important as they may be. One must know him in the actual experience of life. Thus comes the divine urge which translates Jesus from the realm of theory to the realm of reality and from the realm of doctrine to that of life. Christian education becomes a vital factor in the ministry of the church, when we understand the business of the church.

The Efficient Church School

The evolution of the "church school" makes interesting history. Originally it was a "Sunday school" for underprivileged children. The Bible had little or no place in its limited curriculum. As facilities for educational advantages developed, the scope of Christian responsibility and activity enlarged. The church adopted the "Sunday school" and made it an agency for teaching the Bible. When the Bible became the textbook, it came to be known as the "Bible school." As Christian leaders grew in their understanding of human personality and the significance of character in relation to life, Christian education became essential to the ministry of the church. The Bible continues to be the textbook, but the purpose of teaching it is related to the highest development of those taught. This in turn necessitates Christian education and the implications of Christian education account for the larger significance implied to the later name, the "church school." The adoption of this name does not signify that we have departed from the orthodox position; rather it indicates our approach to the orthodoxy of Jesus and the New Testament.

Jesus was pre-eminently the Teacher. It should not, therefore, seem strange that the church, functioning in his behalf, should look well to her teaching ministry. Harry C. Munro, in his book, *Christian Education in Your Church*, rightly says: "Christian education is an effective method by which the church may undertake to realize any legitimate aim, rather than merely a part of the church's program." The efficiency of the church school is determined by its effectiveness in performance of the task of the church.

All honor to the leaders who brought forth "The Baptist Church School Advance" and its successor, "The Achievement Plan." Far be it from me to try to improve upon their technique. The fact that these plans, so well wrought out, have been so poorly executed serves to reveal a weakness which must be remedied. The Church School Advance, with its vision of millions of youths

receiving no Christian training, presented to our churches a great challenge. The immediate response was encouraging. The war and some other things came along and the Church School Advance went into eclipse. The Achievement Plan is elected to the same fate unless we remedy our shortcomings.

Followers of Jesus discover their shortcomings only in the light of his teaching. Their weakness is remedied only in the consciousness of his spirit and power. Of Jesus it was written, "when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." If these words reveal the secret of his power, they also reveal the weakness of the church. When he looked upon the people of his generation he saw them in a light which occasioned compassion. His conduct in the light of his vision revealed a spiritual dynamic which we do not possess. Hence it is safe to say that no plan will suffice until Christian people see as Jesus saw, and feel as Jesus felt. A passionless church is a powerless church.

The secret of an efficient church school rests with the church school worker. Plans are an important factor but it requires a peculiar people to make them effective. Requisite to an adequate worker are two things. The first is a Christian philosophy of life. The second is Christian compassion for all who are in spiritual darkness. In the light of a pagan philosophy, man is a commodity. Jesus charged that men of his generation valued sheep more highly than men. In the light of a Christian philosophy, men are of supreme value, a value which determines all other values. Until we accept Jesus' estimate of men, we will not obey Jesus' command to go. Not only did Jesus rightly evaluate men but he also loved them. The compassion which moved him was the proof of the love which characterized him. When Jesus said to the early Christians, "Tarry ye in Jerusalem until ye be clothed with power from on high," he meant that they must be possessed of the wisdom and spirit which brought him into this world. The ultimate proof of Christian efficiency is not intelligence, but Christlikeness.

What About It?

There is a price we must pay. Are we willing to pay it? Study? Yes, much study. But constant study is less than half the price. Better than any other, Jesus knew and was willing to pay the price. He also knew the requisites for efficient Christian workers. Along with his commission to the first disciples, he gave a charge: "But tarry ye until ye be clothed with power from on high. If we know what he meant then, we know what he requires now. What are we going to do about it?

The Third Freedom *(Concluded from page 9)*

Retiring Pension Fund. Persons who qualify as recipients for the first of these services are aged ministers and missionaries, a worthy and deserving group who for various reasons did not become members of the Retiring Pension Fund. Such persons receive an average grant of only $212 a year, but it means everything to them in a time of need. It means all that the letters which we have examined reveal—and infinitely more.

Money for this fund comes through regular missionary offerings of the churches, special fellowship offerings, and gifts from individuals. Last year approximately seventeen hundred churches designated for this cause one or more fellowship offerings made on Communion Sundays. These gifts, which were over and above the regular missionary offerings, amounted to more than thirty-one thousand dollars. Largest gift for three successive years was from the First Church, Wichita, Kans., which was twelve hundred dollars.

Here is something that is strong enough and urgent enough to stir the Baptist imagination, to quicken its conscience. On Communion Sunday, when we are especially conscious of the fellowship we have with the living Christ and with our fellow Christians in our individual churches, how appropriate for us to widen the circle of our influence to include needy servants of Christ, many of whom we have never seen! To do this is to give added meaning to the words from the familiar hymn, ". . . all one body we."

The major service of the M & M Board, however, the ultimate ministry for which it was founded, lies in its Retiring Pension Fund. Indeed, it is perhaps not too idealistic to believe that the time will come when this will be its only service: a time when grants no longer will be necessary, because all eligible ministers will be enrolled in the pension plan. When we consider that more than 60 per cent of those eligible are enrolled already, then we know that a good start has been made toward that highly desirable goal. Approximately twelve hundred new members were added during the recent Pension Fund Crusade which ended on December 31, 1943. A spokesman for the board declared recently that the minority of nonmembers is dwindling so rapidly that soon only the exceptional church will withhold this basic protection from its pastor.

Eligible for membership is any regularly ordained Baptist minister or commissioned missionary of the Northern Baptist Convention who is in active service, who is under sixty-five years of age, and whose church or employing organization has a co-operative relationship with the Convention. On formal application to the board, and on its approval, a certificate of membership is issued.

Among the benefits of this membership is an annual pension which the member receives upon reaching the age of sixty-five. If he has been a member for thirty-five years, his pension is equal to one-half his average salary during that period. If his membership has been maintained more or less than thirty-five years, he receives proportionately more or less.

Costs of membership are paid in the form of annual dues equal to 10 per cent of the member's salary (cash salary plus 15 per cent for free parsonage). The member pays an amount equal to 2½ per cent of his total salary, and the church or employing organization pays the first year an amount equal to 7½ per cent, and each succeeding year an amount equal to 5½ per cent (the M & M Board assuming payment of the remaining 2 per cent). The board is under no legal obligation to grant this reduction of 2 per cent, but hopes to be able to provide for it by annual vote indefinitely.

Churches of all sizes, of varying degrees of numerical and financial strength, are enrolled in the pension plan. And membership depends, of course, on the willingness of the churches to co-operate with their pastors by providing their share of the annual dues.

Churches that co-operate in this worthy Christian enterprise are doing themselves—and the denomination—a major service. In what better way could they contribute to the economic security and the self-respect of their ministers and missionaries? or discharge their moral and social responsibility to these servants of Christ? The whole matter is a partnership, a "fellowship in the furtherance of the gospel." What the churches themselves receive in the quality of service rendered by their ministers and in the consciousness of having a part in a cause of national and world-wide importance, far surpasses their gifts in dollars and cents. Both the givers and the recipients of the gifts are blessed.

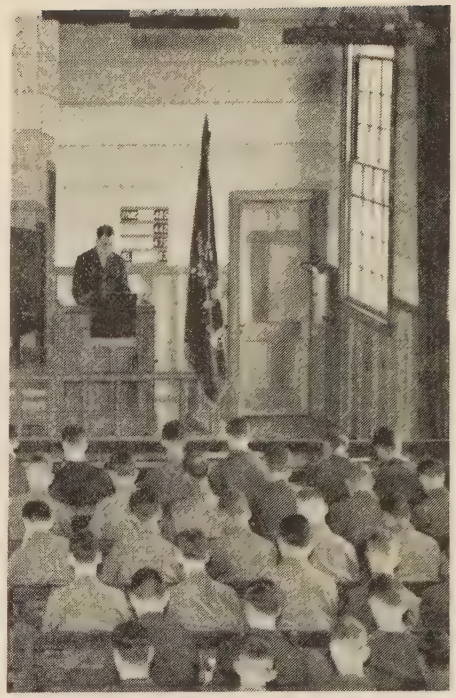
That is, in brief, the story of the M & M Board. A twenty-five-million-dollar institution devoted to the needs of ministers and missionaries is Northern Baptists' way of expressing their interest in the third of the Four Freedoms—freedom from want—long before it was called by that name. Yes, in 1911, Northern Baptists had learned with the great Christian thinker, Nicholas Berdyaev, that even though man does not live by bread alone, he must have bread, and there should be bread for all. And they had learned from the Master the meaning of the Golden Rule in daily life.

For More Effective Public Prayer

By JOHN R. SCOTFORD

THE necessity of leading in public prayer has made many people hesitate to accept positions of leadership in the church school. Sometimes they confess that this is the case; more often they offer some other excuse rather than admit the real reason. Many superintendents regard the weekly prayer as the most difficult and the least satisfactorily done of all their duties.

Prayer may be described as man's effort to attain the presence of God, and the Bible recounts several instances of human fright in the presence of the Almighty. Before the burning bush, Moses was told to take off his shoes, because he stood on holy ground. The taking off of one's shoes was considered to be a sign of reverence. When Isaiah saw the Lord, high and lifted up, he cried out that he was a man of unclean lips. Unless a person has felt something of this sense of unworthiness before God, he has no business praying in public.



U. S. Army Signal Corps

Public prayer is costly, and one should not undertake it lightly. Nothing is more thoroughly irreverent than a glib facility in prayer. Most of us share the feeling of the old minister who said, "I always distrust the people who get too chummy with God!" Yet public prayer is not an impossibly difficult achievement for the ordinary Christian. The problem will appear much simpler if we see more clearly what is involved.

What Public Prayer Is

The man or woman who offers a public prayer is not speaking in a personal way, but in a representative capacity. He is not "just saying his prayers" in public; rather, he seeks to put into words the unexpressed longings of the people who are present with him. When such prayer is at its best, his mind and heart become a channel through which the thoughts and the feelings of others find utterance. This fact should diminish the leader's personal self-consciousness. Though it adds to the leader's responsibility, it makes his task much more interesting.

The fundamental purpose of public prayer is to awaken in those who participate in it a sense of God's presence. It is man's supreme effort to seek and to find the Lord. In what has been aptly termed "common prayer," we endeavor to scale the heights of inspiration together. The leader is our spokesman, but the effectiveness of the exercise depends upon the response that echoes in our hearts. We do not journey up the mount of inspiration as individuals, but as members one of another.

Several elements — confession and thanksgiving are two of them—enter into public prayer, but the heart of the matter lies in the petitions that we offer not for ourselves alone but for others also. These petitions should not be an attempt to persuade God to do our will; rather, they should be an effort to lift our desires to the level of the divine purpose. The most intense aspects of our lives are revealed in our wants. They afford the natural incentive for communion with God. Man's extremity ever has been God's opportunity. The most effective prayers give expression to our most genuine needs. Especially when leading children in prayer, we should pray for what they truly desire. Anything else misses the mark.

Principles of Effective Public Prayer

If this analysis of public prayer is correct, two principles emerge for the guidance of the leader.

First, the more fully the leader identifies himself with those whom he would lead in prayer the more will he forget himself. Public prayer takes us away from our own lives and into the lives of others. It is an open question whether or not a person can be conscious of God and of himself at the same time. Effective prayer is of itself the cure for self-consciousness.

Second, it is obvious also that the leader cannot do it all by himself. Undoubtedly there have been men and women who, by their very presence, could strengthen a consciousness of God in others, but they have not been numerous. We need all the help we can secure.

Securing Reverence and Attention

An atmosphere of reverence is a prerequisite for effective prayer. One of the mistakes of the past was the use of prayer itself in an effort to secure the mood in which prayer is natural. Confronted with a room of restless, inattentive children, the leader sometimes sought to quiet them through offering a prayer. This practice has degraded to a disciplinary measure. Prayer is not to be thought of as a means of getting people quiet; rather it should be considered as what happens after they have become quiet.

Prayers become long and wordy if they are being used to create a mood and to give that mood direction. These two processes are better kept separate. The wise leader will achieve the desired atmosphere before he begins his prayer. This is not as difficult as it may seem, especially if one is working with children, for the two elements that most influence our moods are sight and sound, and these can be controlled rather easily.

Today the rooms in which our church schools worship are receiving an increased amount of attention. We all are sensitive to our physical surroundings, and none more so than little children. Therefore, the rooms should be clean, neat, orderly. They should have in them as much beauty as possible, but this beauty should be something more than mere prettiness; it should speak to the imagination.

Worship centers, which focus the attention on objects of religious significance, are becoming more common, particularly in rooms assigned to children and young people. Some churches use the main auditorium for church school worship; others provide children's and young people's chapels. Since it is much easier to pray in some settings than in others, a first step toward making public prayer more effective is to make the room more worshipful. Order is inexpensive. Excellent religious pictures can be secured at small cost. The prime necessity is careful thought in advance.

Sound is another element that can be easily handled. Prayer never should be introduced suddenly. It takes far more

than the words "Let us pray" to induce the right attitudes. In most services, prayer should come, not as a prelude, but as a climax. Music is probably the best preparation. Some hymns lend themselves to this purpose. In the hands of a skillful person, the piano or the organ may be even more effective in creating a reverent atmosphere.

The leader of a service never should ask for order or exhort people to be reverent. That is self-defeating. Rather, he should seek to attain this end through suggestion. If the music alone does not quiet everybody, silence will. Silence, used by a person who has himself thoroughly under control, is a mighty weapon. If he waits expectantly until everybody is paying attention, before long those who are out of order will find themselves painfully conspicuous. It is a good rule never to start a prayer until the ticking of a clock can be heard clearly.

If children begin to squirm or to whisper during the prayer, the leader should calmly stop until they are in order again. Children soon learn what is expected of them and they behave accordingly. They really enjoy a bit of silence, provided it is not too prolonged. Adults are more difficult to handle, but they too can be cured of their talkative ways when given the proper treatment.

Preparing for Public Prayer

As for the prayer itself, preparation is the secret of success. On rare occasions a truly great extemporaneous prayer may spring to someone's lips, but anyone who leads the same group in prayer Sunday after Sunday needs to give the matter some study. This may take many different forms. Some persons have so steeped themselves in the Bible, are so habituated to family and private prayer, that they need little immediate preparation, but in their case there is the danger of repetition and of making the prayer too long. The ordinary person needs to think out clearly the petitions he intends to offer. Much help can be secured from books of devotions.

Among church school leaders, the number of those who read prayers has increased. Both "free prayer" and written prayers have their place in Christian worship. However, few of either our young people or their elders know how to read prayers in public. Some act as though they were suffering from a guilty conscience because they had not prepared something of their own; others are completely overwhelmed by self-consciousness. The person who reads a prayer in public should know what all the words mean and how to pronounce them. He should pitch his voice so that it will carry throughout the room. This is especially important in the case of a girl or a woman. Also, the leader should train himself to take his time. Many free prayers are too long; most read prayers are rattled off in too much of a hurry.

When young people conduct church school worship someone should see that they are thoroughly prepared for this important task. The leading of worship never should be undertaken casually.

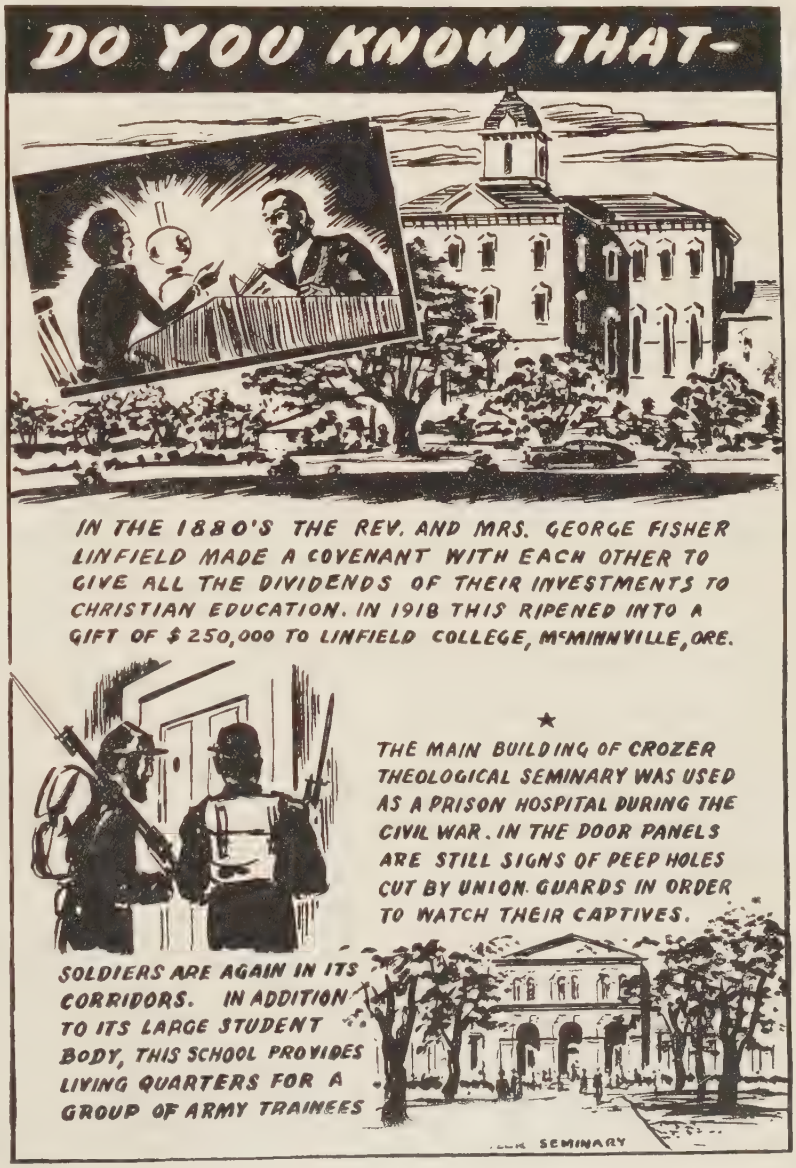
Public prayer is an arduous matter, but it has its rewards. It provides excellent spiritual discipline for whoever offers the prayer. As leader of this part of the worship, he learns much. He has the satisfaction of achievement, expressed not in words of praise, but in the expectant hush that comes over the group as the moment for prayer approaches. Although the purpose of prayer is to lift the spirit rather than to store the mind, people pay more attention to the words of the prayer than is commonly thought. What they remember is a bit astonishing: words, phrases, sometimes entire sentences. These become a part of their mental furnishings throughout life. Public prayer is worth all the intelligent effort that we can put into it.

He Holds the Absentees

(Concluded from page 13)

that Sunday school class together. We need something like that to come back to when this awful mess is finally over." Indeed, that class means a great deal to the gang. "There's no Sunday school like ours!" appears time and time again in the letters that Harry Jenkins treasures.

In closing their letters, several mention that they're "pulling out," ready to sail, or leaving for the front. . . . But whatever happens, they know their "Pop" *believes* in them and prays earnestly for them. His spirit—his life—they do not forget. And for them there's something steadying about this. Frequently they say, each in his own different way, "I hope and pray that I may prove worthy of your faith in me"; and one lad added, "I hope I can shake your hand again, sir." For not only does "Pop" Jenkins know how to get fan mail—and how to take his class lessons to the camps or battlefields, where the boys are—he knows how to be the servant of many.


DO YOU KNOW THAT-
IN THE 1880'S THE REV. AND MRS. GEORGE FISHER LINFIELD MADE A COVENANT WITH EACH OTHER TO GIVE ALL THE DIVIDENDS OF THEIR INVESTMENTS TO CHRISTIAN EDUCATION. IN 1918 THIS RIPENED INTO A GIFT OF $250,000 TO LINFIELD COLLEGE, McMINNVILLE, ORE.
★
THE MAIN BUILDING OF CROZER THEOLOGICAL SEMINARY WAS USED AS A PRISON HOSPITAL DURING THE CIVIL WAR. IN THE DOOR PANELS ARE STILL SIGNS OF PEEP HOLES CUT BY UNION GUARDS IN ORDER TO WATCH THEIR CAPTIVES.
SOLDIERS ARE AGAIN IN ITS CORRIDORS. IN ADDITION TO ITS LARGE STUDENT BODY, THIS SCHOOL PROVIDES LIVING QUARTERS FOR A GROUP OF ARMY TRAINEES

Suggested Program *Workers' Conference*

A Baptist School

By KENNETH L. COBER

Worship

HYMN: "O Word of God Incarnate"

SCRIPTURE: (To be read by different persons) Psalm 119: 9-16; Proverbs 4: 1-13; 22: 1-6.

PRAYER: Express gratitude to God for the Bible, for all that it means to us, for the men who acted as God's agents in receiving and recording the divine message, for all who have given their lives to the work of translating the Word, for teachers who help us to understand its meaning, for all the workers in our own Publication Society. Ask for guidance and inspiration for the teachers of your school that they may interpret the Word aright.

HYMN: "Tell Me the Old, Old Story"

Discussion

We suggest that the leader of the program present the introductory material, and the conclusion. Seven different persons may discuss the subtopics. The brief outlines (on this page) can be expanded by the person making the presentation. The leader should prepare a chart for comparing all church school materials by these standards: Biblical, evangelical, missionary, Baptist, attractive, supporting our work financially.

In introducing the discussion, read the third objective from the Achievement Chart. Point out that The American Baptist Publication Society makes three kinds of material available for use in our church schools: the Graded Lessons, the Improved Uniform Lessons, and departmental story papers. See p. 8 of the "Guide to the Use of the Achievement Plan." Make the observation that while our story papers are not directly related to the courses of study, they contain definite religious materials which enrich the life of the pupil. Show samples of each.

1. *Baptist teaching materials are biblical.* The Uniform Series, based upon the study of selected Bible passages, attempts to cover the entire Bible in five- or seven-year periods. The selected Scripture is printed at the beginning of each lesson. The Graded Lessons contain an equal amount of Bible study, although Scripture passages are not printed in the quarterlies. Only the references are given, since the pupils above the Primary Department are expected to refer directly to the Bible.

2. *Baptist teaching materials are evangelical.* All Baptist teaching materials have as a major objective the definite and voluntary personal acceptance of Jesus Christ as Saviour, Lord, friend and example; a growing appreciation of his life, work and leadership, and an increasing commitment to his way of life.

3. *Baptist teaching materials are missionary.* The Judson Keystone Graded Lessons are developed by editorial committees which include representatives from our missionary societies. A total of six missionary education lessons is included in each three-year cycle. The editors of the Uniform Lessons are constantly endeavoring to include facts related to our Baptist missionary work around the world.

4. *Baptist teaching materials are Baptist.* Historic Baptist principles and viewpoints are expressed in our literature. One of our state secretaries testifies, "When I find a church that has dropped the use of our own Judson Press literature, I know it has taken the first step in weakening the ties of Baptist understanding and loyalty."

5. *Baptist teaching materials are related to interdenominational effort.* While remaining true to the main body of Baptist conviction, Baptist teaching materials proclaim the great Christian truths which are held in common by most Protestants. The basic syllabus for both the Uniform and the Graded Series is developed by interdenominational committees in which Baptist editors make their full contribution. Competitive, independent publishing houses make use of the Uniform syllabi for their own publications, but have no part in helping to develop them.

6. *Baptist teaching materials are attractive.* When boys and girls go to the public school, they study from textbooks which are attractively printed on a good stock of paper. When boys and girls are given church school textbooks which are unattractively printed on the cheapest kind of paper, is it any wonder that they should question the value of church school learning? Our denominational press attempts to present its material in a form that compares favorably with public school textbooks in the quality of paper used and the appeal of its format. They want our pupils to feel that Christian education is certainly not secondary to secular education.

7. *Baptist teaching materials help to support an extensive missionary and educational program.* Every cent of net return from the sale of our Publication Society material comes back into the work of our denomination. Within the past twenty years, three million dollars came back into our co-operative missionary program. This money has supported a field program of twelve to thirty colporters, thirty-four state directors of Christian education, two regular state children's workers, with thirty volunteers who contribute their services; and also provide leadership in summer camps and assemblies, in the Church School Advance and the Achievement Program, in addition to an extensive field work carried on by our headquarters' staff in Philadelphia. Were it not for the earnings of our society, a tremendous financial burden would be thrown upon the denomination's unified budget. If 25 per cent of our Baptist churches not buying their literature from their own publishing house, or doing so only in small part, would do so 100 per cent, nine vacancies in our state directorships of Christian education and a dozen in our colporter-missionary department could be filled. Let us conserve our denominational buying power for the extension of Kingdom work.

Survey and Compare!

After these presentations, have the group consider whether a committee should not be appointed to make a survey of materials now being used. A form for this purpose will be found on p. 9 of "Guide to the Use of the Achievement Chart." The committee should then test other materials by the seven criteria by which the Publication Society's materials have just been tested. The results of the tests should then be made known to the persons or groups responsible for selecting teaching materials, with the expectation that they will change to Baptist materials when they prove to be best by test.

Superintendent's Page

Worship Suggestions for March

By ROBERT H. EADS

MARCH 5

THEME: *Eternal Vigilance*

PRELUDE: "Come, Thou Almighty King"

CALL TO WORSHIP: Matthew 6: 33

INVOCATION: Our Father, grant us, in these days of personal testing and social upheaval, clear vision to discern the truth, alert minds to plan for kingdom tasks, and the will to do that which we know to be right. *Amen.*

HYMN: "We Would Be Building"

ANNOUNCEMENTS

SCRIPTURE: 1 Thessalonians 5: 1-11

MEDITATION: It has been said that "eternal vigilance is the price of liberty." That is a spiritual truth. All of us run the risk of falling into the bondage of self-satisfaction, indifference, and lowered ideals.

When we are young our aspirations are high, but we easily become discouraged. So we need always to be vigilant. In middle age we are tempted to loosen our moral harness and let our spirits lag. Then we must be vigilant. We must allow God to renew our wills, sharpen our blunted consciences, and give purpose and meaning to our efforts. In the later days of our lives it is not always easy to grow old gracefully. Physical powers wane and we are tempted to wield what power we have to gain our own ends. Again we need to be vigilant. We need always to test our motives by the will of God.

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

PRAYER: Grant us wisdom, grant us courage, O God, for great living in this hour. *Amen.*

MARCH 12

THEME: *Betrayed, Denied, Condemned Today*

PRELUDE: "Dear Lord and Father of Mankind"

CALL TO WORSHIP: Psalm 139: 23-24

INVOCATION: O God, our Father, here in thy presence we would search our lives in the white light of thy righteousness. Speak boldness to our weak wills that thy eternal will may be done and thy kingdom may come on earth. *Amen.*

HYMN: "'Are Ye Able,' Said the Master"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 52: 13—53: 3

MEDITATION: Why did Judas betray Jesus? Why did Peter deny his Lord? Why did Pilate condemn a man in whom he found no guilt? Self-interest, fear, and stupidity were dominant factors in all three betrayals. Judas, it seems, sought a Messiah who would force the Romans into subjection. Either he sold his Saviour out of crass self-interest, or he believed that he could force Jesus to assume the role of a political Messiah. Peter, afraid of the pressure that might bring him death, said, "I knew him not." Pilate, with short-sighted political interest in mind, had sold his soul to empire and could no longer stand on his own feet. The three may not have realized it, but their own souls were then in the balance.

We betray, deny, and condemn Jesus today by our self-interest, fear, and stupidity. How often we prefer our way, not God's, and thus betray the Master! How often we fear the consequences of social pressure, and so deny the principles of Jesus by allowing racial rancor and economic slavery and political corruption to go unchallenged! How often we reveal fear that the power of love is not as effective as military might! We may not always realize it, but our souls, too, are being weighed in the balance.

HYMN: "Just as I Am"

PRAYER: Forgive us, merciful Father, for any part we may have in making the world's sins weigh more heavily upon the lives of those who suffer. Renew a right spirit within us, we pray. *Amen.*

MARCH 19

THEME: *A Cross for All*

PRELUDE: "A Mighty Fortress Is Our God"

CALL TO WORSHIP: John 14: 6

INVOCATION: Father of all mankind, we acknowledge thee as our Creator. Help us to understand our part in the redemption of mankind through Jesus Christ, our Lord. *Amen.*

HYMN: "Beneath the Cross of Jesus"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 53: 4-12

MEDITATION: Often do we think of the cross on which Jesus suffered in innocence for the sins of mankind. Less often, however, do we think of the words, "If any man will come after me, let him deny himself, take up his cross, and follow me." Is this not a challenge to Christians of this hour to bear the burdens of the weak? Let average Christians do average duties, but let the strong man shoulder the heavy pack.

When knighthood was in flower, a knight in armor was expected to charge where others dared not venture. The follower of Christ who is true to his Lord is equipped to withstand hard knocks. It is not enough for us to be pew-sitting Christians. Is it not contemptible for a well-educated Christian to use his intellectual training as a means of cornering pleasures and power for himself, and leave the work of protecting children and working girls against exploitation to men and women who have less training, less leisure, and less social standing? There is a cross for all in the work of redemption.

HYMN: "Rise Up, O Men of God!"

PRAYER: Teach us, our Father, not only to bear our crosses gladly, but to seek a full share in the work of redemption. *Amen.*

MARCH 26

THEME: *The Sacredness of Life*

PRELUDE: "Come unto Me, Ye Weary"

CALL TO WORSHIP: Psalm 117: 1-2

INVOCATION: Lord of all being, we thank thee that Jesus revealed to us the eternal worth of each person in thy creation. Make us sensitive, we pray, to the precious heritage we have in our bodies, thy temples. *Amen.*

HYMN: "I Am Thine, O Lord"

ANNOUNCEMENTS

SCRIPTURE: Psalm 116: 12-19

MEDITATION: Once a farmer dumped a barrel of fermented apples into the pig pen, but the pigs would not touch them for days—not until the sun and fresh air had sweetened them.

Man's instincts are supposed to be refined, but *human* actions do not always measure up to the *animal* level. The consumption of liquor and narcotics is a symptom of spiritual need. The widespread use of tobacco among men, women, and youth, the intemperance of "burning the candle at both ends," and eating without regard to health—all this brings us face to face with Paul's question and admonition: "Do you not know that your body is a sanctuary of the Holy Spirit who is within you, the Spirit whom you have from God? You are not your own; for you have been bought with a price, therefore glorify God in your bodies" (1 Cor. 6: 19-20, Montgomery).

HYMN: "Take My Life and Let It Be"

PRAYER: Creator of beauty and harmony, our Father, help us to become again as little children in the simple purity of our lives. Grant us the will so to organize our time and dedicate our abilities that our bodies may be seen as temples of thy living Spirit. *Amen.*

Baptists Buy "Lawsonia"

(Concluded from page 7)

not be chosen until the end of the summer 1944 conferences, so that all may have chance to submit a suggestion. Perhaps it will be "Freedom Acres," or "Freedom Hills," "Freehaven," "Judsonia," or something else. Whatever the name, it will be to the glory of God and to the perpetuation of religious freedom, Baptist freedom!

Provision is being made for a nonprofit corporation to take title to the property and administer the program. It will have a board of thirty-four members composed of representatives named by the National Boards and Agencies, the State Conventions, and the City Mission Societies. The president of the Convention and the chairman of the Convention's Finance Committee will be members ex officio.

Conferences planned for this summer —with more to follow — include these tentatively scheduled:

June 20-27: Baptist Students and Area Youth Leaders Conference

July 1-4: Laymen's National Retreat

August 8-16: Christian Education Workers' Conference

August 17-25: Missions Conference

August 26—September 4: Conference on "Bible and Prayer."

The ablest and most inspiring leaders, speakers, and teachers will be brought to these conferences. Quotas will be assigned to states for all conferences as required; however, the demand for accommodations may exceed our facilities until the war is over. It is in the interest of our whole fellowship that all states may be assured of the privileges of representation in these conferences.

From July 5 to August 7, other groups will be permitted to arrange for the facilities of Green Lake.

However, hotel accommodations will be available for our Baptist people at all times as their reservations are placed; and guests will have the assurance that whenever they come, they will have the benefit of a program of preaching and Bible study maintained under able leadership.

Rates will be announced later. They will be varied to suit the tastes and pocketbooks of all. Here, Northern Baptists will gather from every walk of life, from every section of our great Convention, in one broad fellowship of Christian love.

That's the dream come true!

There's a Church in Indiana

(Concluded from page 11)

behind First's two hundred stars. She writes to the men; she sends them presents and cards. Dr. Rake, too, writes to them each month. One of the boys from the church joined the R.A.F. before the United States entered the war, and was the first American to fly a bomber over an Axis country. Wounded, he was decorated by the king for his valor. The Amoma Class sees that a copy of *The Secret Place* is sent quarterly to each man in service.

On down the line, each department has its departmental assembly, then divides into separate classes. The wallboard room arrangement is makeshift and leaves much to be desired. That's the way they want it, though—just uncomfortable enough to make everyone long for the new building that's coming. Even these younger departments help support missions and the building fund.

First's record on missions is outstanding all the way around. The missionary giving last year showed their biggest percentage of increase. First was second in the state in giving for missions, and during the first three months of 1943 gave more than any other church in the state. Miss Mary Mills, a missionary in Central America, is supported by First (and was educated by it). This last year a trained girl was hired as an assistant to Miss Mills, and the assistant's salary is paid by the Amoma class.

"Once a year, in March," Dr. Rake tells, "we have an 'every-member canvass'." And then he adds, with a good deal of satisfaction, "—without the canvass." The church prepares an eight-page folder showing the budget of the preceding year, the annual report, the budget for the new year, and some challenging statements from the Bible. A pledge card goes along. The money comes in—$31,000 in the 1942-43 church year. Envelopes are furnished in small packets, for a quarter of a year at a time. This gives church officers opportunity to visit the members, as they distribute the envelopes.

You must not get away without hearing about the First Baptist Christmas tree! The first one was really a peach tree, but that's how the idea started. Five or six years ago, Mrs. Aldrich, superintendent of the junior department, wanted a Christmas tree in the department. There was only a small peach tree to be had. But when the limbs were wrapped with red tissue paper, the effect was at least striking, if a bit on the deciduous side.

One morning, the preacher stopped in and saw the tree. As he looked at it, a brilliant idea was born. "May I borrow your tree for the church service?" he asked. Mystified, Mrs. Aldrich nodded her permission. The tree was set up on the platform near Dr. Rake. At the beginning of the morning service, the preacher looked out over the audience. "What are the Christmas colors?" he demanded.

"Red and green!" they answered in chorus, and right there they were caught green handed!

Dr. Rake pointed to the tree. "We have the red, but we need the green to go with it—greenbacks to trim the Christmas tree." People laughed, and their laughs loosened their purse strings. In a few minutes the tree was properly decorated. They have a tree each year—evergreens now—but the greenback tradition has persisted. Christmas before last over $800 was hung on the tree. The money goes to the building fund unless otherwise designated.

One more idea from Evansville. Walk up the steps into the entrance court of First Baptist Church, and an enclosed, glass-topped case fastened to the wall catches your eye. At first you think it is some historic souvenir or relic. But then you see it is an open Bible, perhaps turned to such an invitation as "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Perhaps on the open pages there is printed the comforting thought, "Let not your heart be troubled." A page of the Bible is turned daily, and a lamp illuminates it day and night, offering shining words of hope, faith, and love week in and week out. The Baptist Adult Union is responsible for that Bible there in its case for all who wish to read. That they do read is known by the footprints that turn in toward the Book unfalteringly, then out again to the street with new strength, clearly seen after a snow or rainfall. Yes, Evansville knows that First is a Bible church.

We have said right along that First is a big-scale church, but we have saved our clinching argument until last. Within the last few months the church has taken on a project of such magnitude that—well, supply your own superlatives after you read about it. You see, First Church has bought a whole hospital, lock, stock, and barrel! Almost across the street from the church, the Welborn-Walker Hospital has been a landmark since 1893. The property has been purchased for $175,000 by a nonprofit corporation organized by the church. On January 1, the name was changed to Welborn Baptist Memorial Hospital. Included in the sale was real estate on Fourth Street between Cherry and Oak, and several lots on Sumner Street.

"We have not gone into this with our eyes closed," Dr. Rake declares. "We have a definite feeling of the responsibility, and believe that it is a blessing for us and for our city." It's another way of saying, "First of Evansville marches on!"

Perhaps you see now why the mere mention of the First Baptist Church carries weight. The church opened the doors to a hotel for one person; for thousands of others First is opening the doors to teaching, to healing—yes, to heaven itself.

LOIS BLANKENSHIP

CALLED
To a New Service

NORTHERN BAPTISTS already are familiar with the new program of evangelism among children as it has been developed by the Christian education and evangelistic forces of our denomination. The February issue of BAPTIST LEADER described the program in some detail and suggested how enthusiastically it was being received in a number of experimental centers across the country.

The time has come to introduce formally and officially the one who has been called to direct this new and important phase of our denominational program for children. In May, 1943, a committee of denominational leaders was appointed and charged with responsibility in this matter. After careful investigation and prayerful consideration the committee agreed to call to this work Miss Lois Blankenship, who at that time was serving as Director of Christian Education in the First Baptist Church of Wichita, Kansas.

Miss Blankenship is one of the many consecrated and gifted young women in our denomination who early in life dedicated herself to the work of Christ and his church. When invited to assume leadership for the new program of "Winning the Children for Christ," Miss Blankenship sensed in the invitation a direct call of God to greater service. Through the helpful co-operation of her pastor, Dr. Lewis M. Hale, and the church which she was serving, Miss Blankenship was able to begin her new work on September 1, 1943.

Miss Blankenship brings to this newly created position a background of thorough training and of practical experience in various phases of work demanding both consecration and skill. She is a graduate of the State Teachers College in Springfield, Mo., where she received her B.S. degree. While in Springfield she also attended Drury College. Following graduation from college Miss Blankenship served as a high school teacher for a period of six years and then joined the staff of the Y.W.C.A. in Springfield, Mo., as director of physical education.

The decision to devote her life to full-time Christian service led Miss Blankenship to enroll in the Women's Training School connected with the Southern Baptist Seminary in Louisville, Ky. From this institution she received the degree of Master of Religious Education.

Miss Blankenship served for one year as Director of Christian Education in the First Baptist Church of Springfield, Mo., and then was called to Wichita for five additional years. These six years of practical service in two outstanding Baptist churches have given Miss Blankenship a variety of experience that will be of inestimable value in the work she has been called to do.

The "Winning the Children for Christ" program is sponsored and supported jointly by The American Baptist Home Mission Society and The American Baptist Publication Society. The work, carried on under the leadership of Miss Blankenship, will be administered through the Children's Division of the Christian Education Department of the Publication Society in consultation with the Department of Evangelism of the Home Mission Society. Here is a new experiment in co-operative endeavor which gives great promise of good things to come. Surely the hand of the Lord has been in this movement from the very beginning.

The program includes three important approaches to the spiritual development of children. One of these, and possibly the most dramatic feature of the program, is an attempt to bring the gospel of Jesus Christ directly to the children in their own community through a series of neighborhood meetings. These meetings are intended primarily for boys and girls who are not attending any church or church school.

In these neighborhood meetings, held in the homes of Christian people, the gospel story in all its simplicity and attractiveness will be told to the children. The program will include many activities of peculiar interest to children, such as memorizing Scripture verses, making pictures, singing songs, listening to interesting Bible stories, and even retelling the stories in their own words. It is hoped that in this way some of the children will be led to accept Christ as Lord and Saviour and that all of them will decide to identify themselves with some near-by church school.

A second important phase of the program is directed toward the improvement of the local church work for children. To this end, pastors, church school teachers and officers, and all other church leaders will be called upon to make the program of the church more effective as an instrument of God for winning each child for Christ.

The third approach to the spiritual development of children through this program is directed toward parents and the building of Christian homes. Parents must be enlisted to do their part if lasting results are to be achieved. In situations where the parents are not Christian the church will need to work out a plan of visitation evangelism with a view to enlisting fathers and mothers for Christ and the church. Unless the home can be made Christian the chances of winning the children permanently are slight.

Miss Blankenship and those who are associated with her in this important enterprise are devoting most of their time right now to the creation and preparation of helpful and attractive materials for use in connection with the "Winning the Children for Christ" program. Many of these materials are now ready. They include special helps for pastors, teachers, parents, and those who will give leadership to the neighborhood meetings. Announcements of additional resources will be made from time to time as they are available.

Easter Music for *Juniors*

By W. LAWRENCE CURRY

Harold M. Lambert

WHEN we think of Easter music in the Junior Department our thoughts turn first to an Easter hymn which has become the great Easter "Te Deum" because of its universal and timeless popularity. This is "Jesus Christ Is Risen Today" as it is set to the tune "Easter Hymn" (No. 54 in *Hymns for Junior Worship*). This hymn has become universally attached to Easter Sunday celebrations as "Silent Night, Holy Night" has to Christmas. It is one of the great seasonal hymns of the church. In presenting it to the Junior Department a little of its interesting history might place it in its true perspective and make it doubly meaningful to the children.

"Jesus Christ Is Risen Today" is a translation of an old Latin Easter carol of the fourteenth century. The author of the words and the composer of the tune are unknown. The translation of the first stanza as it appeared in 1708 was:

> Jesus Christ is risen today
> Our triumphant holiday!
> Who so lately on the cross
> Suffer'd to redeem our loss.

Charles Wesley added a doxology to the hymn which now appears as stanza three in *Hymns for Junior Worship.*

The "alleluias" which are interspersed between the lines are a Hebrew expression meaning "Praise the Lord." This expression found its way into the Catholic and later the Protestant church hymnody at times of great festivals such as Christmas and Easter. "Alleluias" were sometimes sung to long and involved melodies. At times the priest would improvise his own melody to the "alleluia." The character of the free flowing music of the "alleluia" in this hymn compared with the slower moving notes of the first two measures of each line illustrates this same free style with which most "alleluias" were sung.

In order to bring out the contrast which, in the old days was exploited to the full, you may like to divide the Junior Department into two groups, for example, boys and girls. Let the boys sing the hymn (the first two measures of each line) and the girls the alleluias. Reverse the procedure for the second stanza. For the third stanza let the entire group sing both the hymn and the alleluias. This process will bring out the true antiphonal character of the setting.

One word of caution at this point might not be amiss. Many times when this hymn is used in the church school it has been yelled rather than sung. Perhaps this is due to the exuberance of Easter and the natural enthusiasm with which most children are endowed. Encourage the juniors to sing only moderately loud, particularly on the alleluias. Thus a beautiful tone will result rather than the blatant "ah" which sounds only too well like a persistent sheep.

"Christ the Lord Is Risen Today" (Hymn No. 53[1]) was written by Charles Wesley, the great Methodist hymn writer (1707-1788). His inspiration for this hymn is directly traceable to the older Latin poem mentioned above. In a great many hymnals Wesley's hymn appears to the above-mentioned tune. "Easter Hymn." If preferred, it may be used to this tune with the alleluias. They are on opposite pages in *Hymns for Junior Worship* for just this reason.

The tune to which this hymn is set in the hymnal is "Orientis Partibus." It is an old traditional French melody dating from about 1200 A.D. or earlier. The story goes that in medieval times in Beauvais, France, January 14 was celebrated in commemoration of the flight into Egypt of Joseph, Mary and the baby Jesus. As a part of this celebration a young woman with a child in her arms and seated upon an ass was led in procession through the streets of the town and eventually into the church where the mass was celebrated. The holy family with Mary seated upon the animal stood by the altar as the service proceeded. The significant hymn which always was sung at this service began with the words "Orientis partibus." It described the flight of the three into Egypt. The tune is a simple and lovely folk melody.

In later years this tune became associated with other hymns in various seasons of the year. The setting as it is found in the junior hymnal is one which is widely used.

"The Strife Is O'er, the Battle Done" (No. 55) is also a translation of an old Latin hymn. The tune is an adaptation of a Gloria Patri from a Magnificat written by Palestrina in 1591 or earlier. The ascription of "alleluias" with which this hymn begins may be divided very effectively between the boys and girls. One suggested procedure is to have the boys sing the first alleluia, the girls the second and everybody the third. When singing the hymn do not repeat the ascription. Go directly to the next stanza after singing the first stanza. If your juniors are able to sing in parts the final alleluia is always enhanced by an alto part. This may be read from the accompaniment. It is a particularly beautiful effect after the unison singing of the hymn to have the final alleluia in two parts.

In teaching this hymn to juniors try to reveal to them the inherent rising inflection of the tune. Each phrase builds upon the preceding one until the final phrase of each stanza is reached with the glorious "alleluia" at the end. Beware, however, that in asking for volume you do not get noise.

[1] Unless otherwise indicated, hymns referred to will be found in *Hymns for Junior Worship.*

Could the psalmist have been thinking of juniors when he wrote:

"Make a joyful noise unto the Lord, all the earth:
Make a loud noise, and rejoice, and sing praise."
—*Ps. 98: 4*

Do not let the Easter season pass without singing "He Is Risen" (No. 52). This hymn came from the pen of a hard-working, sincere German lad who died in his early manhood. Although not as well known as other hymns it rings with a real Easter message, not only that Christ is risen but that "He is with us now and here, and evermore shall stay." For the days through which we are passing no poem could have more particular and powerful appeal.

The tune "Nun Danket All" (Gräfenberg) is by Johann Crüger by whose hands the best of seventeenth-century Lutheran hymnody was collected. Neither the hymn nor the tune needs any elaboration. If you are not already familiar with this hymn, sing it over. You will find it sings with a natural ease that comes only with a well-matched setting.

Miriam Drury's "Christ Triumphant" (No. 57) is a hymn which juniors can and do sing very well. It has real movement and appeal set to Haydn's "Austrian Hymn" tune. The vocal range of the music is a little wide, but most children of this age can handle it quite easily.

In presenting these Easter hymns to the department try first of all to give the hymns the perspective that they deserve by sketching in some of the historical details which have made them great. Much of this material may be found in this article. Second, read the hymn as a poem or perhaps have a child read or recite it (if it can be done well). Help the children to grasp the message. Third, have someone sing the hymn through. In this way the children will hear the melody with the proper and intended inflections. They are quick to imitate. Fourth, special effects such as suggested for "Jesus Christ Is Risen Today" may be worked out by the leader after the total hymn is learned. In this particular hymn several slow repetitions of the florid "alleluia" melodies may be necessary before they are correctly sung by the children.

Let us turn our attention to the Junior Choir repertoire for this season. The following is a list of some music that has been found to be effective.

For Junior Choir Alone

"In Joseph's Lovely Garden," Traditional Spanish arranged by Dickinson. Published by Gray. (Unison, two or three parts.)

"By Early Morning Light," Reiman-Dickinson. Published by Gray. (Unison or two parts.)

"Spring Bursts Today," Thompson. Published by Gray. (Two parts.)

"This Glad Easter Day," Traditional Norwegian tune arranged by Dickinson. Published by Gray. (Two parts.)

"Two Easter Carols," Rogers. Published by G. Schirmer. (Unison.)

"Alleluia! Christ Is Risen," Norris. Published by G. Schirmer. (Unison.)

"Christ Triumphant," Yon. Published by Carl Fischer. (Two parts.)

"The Easter King," Donelson. Published by Presser.

"This Is Easter Day," Marryott. Published by Ditson.

"The Whole Bright World Rejoices," Hill. Published by Gray. (Two or three parts.)

"A Song of Praise," Thiman. Published by Schmidt. Junior Choir Leaflets No. 3.

"Ye Sons and Daughters," Voris. Published by Schmidt. Junior Choir Leaflets No. 3.

"Come Sing with Holy Gladness," Harris. Published by Schmidt. Junior Choir Leaflets No. 3.

"Easter Carol," Wild. Published by Gray. (Two or three parts.)

For Junior Choir Combined with Senior Choir

"Love Is Come Again," French tune arranged by Whipple. Published by Gray. (Unison.)

"Joy Dawned Again on Easter Day," Bitgood. Published by Gray. (Mostly unison.)

"Hosanna," Gregor-Bitgood. Published by Gray. (Unison.) For Palm Sunday.

"Now Christ Is Risen," Pluddemann-Dickinson. Published by Gray.

"Our Lord Jesus Knelt in the Garden," Swiss folk song arranged by Dickinson. Published by Gray. (Unison.) (This was originally intended for an alto solo but it is comfortably within the junior range and makes a unison chorus for them with the adult choir singing the conclusion or it may be a junior number all the way through.)

"See the Conqueror Mounts in Triumph," Old Dutch melody arranged by Voris. Published by Gray. (Unison chorus may be taken by juniors.)

"An Easter Antiphon," Goldsworthy. Published by Gray. (Two parts.)

Hymns from *Hymns for Junior Worship*

"To Thee, Redeemer, King," No. 48.

"O Joyous Easter Morning," No. 56.

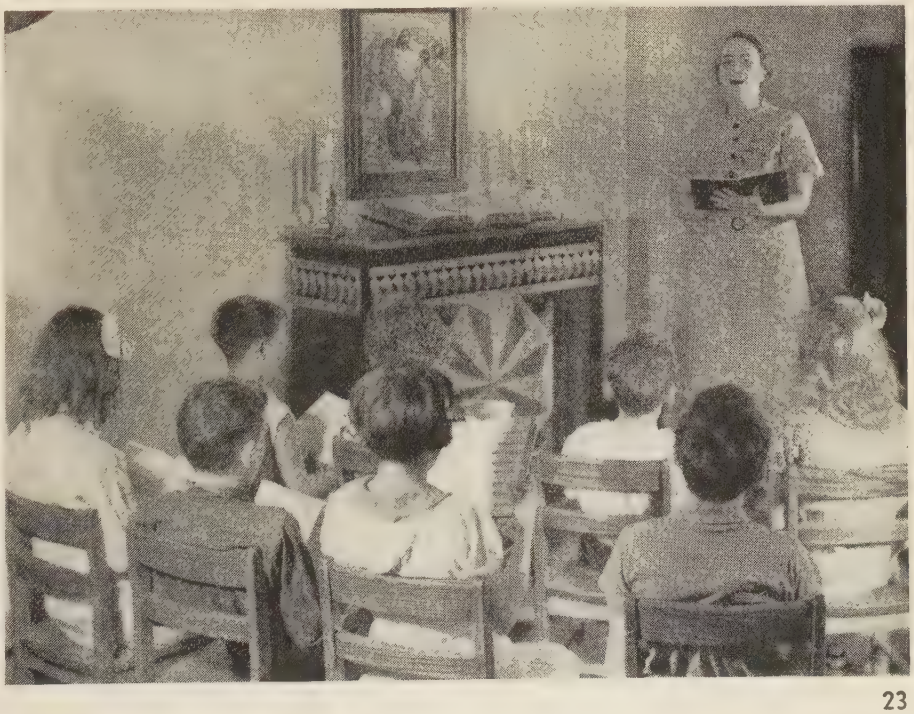
"All Creatures of Our God and King," No. 14. (This is the tune used by Bitgood in her setting "Joy Dawned Again on Easter Day" mentioned above.)

The above lists are made from some material which has been tested on the anvil of experience and some that is fairly new.

My own preferences in this field have always been toward the carol or folk song type of number. With this in mind "In Joseph's Lovely Garden," "This Glad Easter Day," "Love Is Come Again," or "Our Lord Jesus Knelt in the Garden" are excellent choices.

For more formal, anthem-like numbers consider "Joy Dawned Again on Easter Day," "See the Conqueror Mounts in Triumph," "Christ Triumphant," "A Song of Praise," or "By Early Morning Light."

Ellis O. Hinsey



A Calendar of Work

For the Children's Division, Third Quarter, 1944

Planned by PEARL ROSSER

APRIL

2—Palm Sunday
7—Good Friday
9—Easter

This joyous and triumphant season for Christians should be made meaningful for children. Send for mimeographed bulletin, *Easter with Children* (15 cents), The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia 3, Pa., Children's Division.

15—Annual C.W.C. Report

Send to your state Children's World Crusade secretary the annual report of missionary education with children as carried on in your church.

Prepare for:

1. *Children's Day.* Program helps and suggestions may be secured free of charge from The American Baptist Publication Society. This day should be one on which the adults are helped to understand the needs of children and children may share those things that they have learned with the other members of the church family.

2. *Promotion Day.* In some churches this event is observed late in the spring. Others plan for it to occur early in the fall. Helpful suggestions may be found in *The Church Promotes Its Children,* by Sarah Green (25 cents).

3. *Vacation Church School.* Begin planning for the summer vacation church school.

MAY

7—Child Health Day

This day has been set aside by various child welfare organizations to remind us of the importance of keeping children healthy. Send to the Children's Bureau of the United States Department of Labor, Washington, D. C., for material.

7 to 14—Christian Family Week

All faiths join in the setting aside of this week for special emphasis upon the family. A folder giving suggestions for program materials may be secured free of charge from your state or city Director of Christian Education or from The American Baptist Publication Society.

14—Mother's Day

Prepare for:

Children's Day, Promotion Day, Vacation Church School and other summer activities.

JUNE

11—Children's Day

Prepare for:

1. *Summer Training.* Each state or city area of the Northern Baptist Convention plans to conduct a summer camp or assembly where special training for Christian teaching may be secured. Write to your state or city Director of Christian Education for information. Plan to attend yourself or to help some other teacher or prospective leader to go.

2. *A Reading Program.* Send for the free leaflet entitled "Study for Growth." It lists the most important books for understanding work with children.

3. *Join the* BAPTIST FELLOWSHIP OF CHILDREN'S WORKERS. Send for free leaflet which describes the Fellowship.

Spring in the Nursery Department

(*Children under 4 years of age*)

1. Arrange to visit in the home of each child to deliver personally the *Guidance Pamphlet for Parents No. 3* which accompanies the set of *Nursery Story* leaflets for the children.

2. Plan a springtime party for the children and their parents.

3. Plan to emphasize in the Sunday activities in the church the following:

A. Lead the child to associate God with the out-of-doors.

B. Guide the child in showing kindness to pets.

C. Lead the child to associate God with experiences at the church.

D. Help the child to associate God with the source of food.

E. Lead the child to desire help from God and from his parents and others.

For plans, suggestions and materials see *Guiding Nursery Children in Home and Church,* McCallum.

4. Make sure that the Nursery Department room is included in a vigorous spring housecleaning program. Perhaps fresh paint on walls and furniture is needed. Plan with the assistance of some of the older classes to mend broken furniture and toys or to replace them. Some of the women of the church may be glad to make some new curtains and chair covers if needed. Be sure that out-of-date decorations are removed.

Spring in the Beginner Department

(*Children 4 and 5 years of age*)

1. Visit in the home of each child to deliver personally *A Message to Parents,* a four-page leaflet prepared especially to explain to parents the things that are being taught through the regular graded courses.

2. Plan for and let the children share in having a simple springtime party for themselves and their parents.

3. Plan to emphasize in the Sunday school activities the following:

A. Help each child to find joy in the beauty and wonder of new life at springtime; to associate the renewal of life with God's love; to have a growing appreciation of Jesus.

B. Help each child to realize that we may talk to God at any time and anywhere, for he is interested in anything that concerns us; to develop increasing satisfaction in prayer and worship.

C. Help each child to have happy associations with the church building, with the pastor, other adults and children who are a part of the church; to have happy associations of God and his love and care with the church.

(For plans, suggestions and materials see the Keystone course, *Guiding Beginners in Christian Growth,* Parts III and VII.)

4. Children and leaders will want to look about the Beginner Department room or corner to see how it can be made more clean, orderly and beautiful. Perhaps some of the older classes will undertake to assist in the mending and making of new furniture, curtains.

Spring in the Primary Department

(*Children 6, 7 and 8 years of age*)

1. Visit in the home of each child to deliver personally *A Message to Parents,* a four-page leaflet prepared especially to explain to parents the things that are being taught in the Sunday church school. These may be ordered with the regular church school supplies.

2. Plan with the children for a spring outing or party. It is a good experience for these children to include in their party children from some other department or from some other neighborhood group.

3. Through the Sunday church school activities make sure that the following spiritual objectives are realized in the lives of these children:

YEAR I

Help each child to realize that the renewal of life in nature which they enjoy is like that which Jesus enjoyed in Palestine, and that Jesus, the Christ, is alive for evermore. Guide them to

begin to understand God's plan for continuing life.

Lead the children to discover how our church cares for boys and girls in Kodiak, Alaska, and to help them find satisfying ways of sharing in this work; to develop attitudes of friendliness toward our friends in Kodiak.

Increase the child's knowledge of the Bible, help him to realize that children always have had a part in God's plan for people, and lead him to feel a kinship with the children of Bible times who grew and learned and worked and played as he does today.

YEAR II

Help the children to think of the beauty surrounding them in the outdoor world as a gift from God; to appreciate the joyful fact that Jesus lives and to lead them to want to share the joy of the Easter season.

To help primary children to realize God's love for children in faraway Congo, to feel a personal interest and friendliness toward African children, and to learn how their church is helping these people to know and love God.

Make David real to the children and help them to love and serve God better as they discover how David found ways of loving and serving God in his early life. Seek to increase the children's appreciation of the Bible as an interesting and helpful book.

YEAR III

Help the children to appreciate more fully the love that Jesus and his friends felt for one another, and guide them, through the story of Jesus' resurrection, to understand better God's plan for continuing life.

Help the children to realize more fully that children in other lands go to church school as they do; help them to feel a kinship with these boys and girls and to desire to help make such church schools possible.

Help the children to feel a deeper sense of companionship with God, that will lead them to talk with him in prayer and to relate God to their everyday experiences.

Help the children to begin their acquaintance with the Bible by giving them opportunity to find in it some well-loved stories, verses and passages; and to deepen their appreciation of the Bible. For plans and suggestions and materials see Part 3 of Courses I, II and III of the *Judson Keystone Graded Courses.* Particularly helpful are introductory articles as follows: "When the Children Are Promoted," Course I; "When Promotions Occur in June," Course II; and "If Promotion Takes Place in June," Course III.

4. This should be housecleaning time in the Primary Department. Children as well as the leaders should have a part in cleaning and beautifying their place in the church.

5. Enroll your Primary Department as a Children's World Crusade-Herald Band, if not already done. The two basic requirements are: (1) At least ten sessions within the year devoted to a study of missions; (2) children participating in a regular missionary offering. The study material may be found in the *Judson Keystone Graded Courses* or the current missionary study books for primary children. For further information write to your association or state secretary for the Children's World Crusade, or to Miss Florence Stansbury, Secretary, 152 Madison Avenue, New York 16, N. Y.

Springtime in the Junior Department

(Children 9, 10 and 11 years of age)

1. Visit in the home of each child to deliver personally *A Message to Parents.*

2. Encourage the children to plan for a spring outing or party. A fine experience would be for the children to include some other group of children, perhaps of a different national or racial background. This can be done by individual classes or it can include the entire department.

3. Through the Sunday church school activities make sure that the following spiritual objectives are realized in the lives of these children:

YEAR I

Help the juniors to understand better the meaning of worship, and to become familiar with the terms of and the materials used in worship; lead them into a deeper understanding of the nature of God and into a closer fellowship with him; guide them to an appreciation of the beauty and satisfaction that come to us through worship.

Help the boys and girls become acquainted with the missionary work of their church in India and help them develop a concern and responsibility for the continuation of this work. Enlarge their understanding of the people in India, their culture and needs, and strengthen the juniors' sense of fellowship with their Indian brothers.

Help the children to have a better knowledge of the book of Psalms and of the Hebrew people who wrote and used them; make God more real to these children and strengthen their fellowship with him.

YEAR II

Lead the children to know God better; to appreciate his wonderful power to help and to accept his forgiving love which is as freely offered to them as it was to captive Judah. Juniors should recognize their dependence upon God and should respond to the love and help which he offers them.

Help the children to discover, through a study of the Hebrew people, some ways in which God made himself known to his people and helped them in their daily living.

Help the children to see how a growing knowledge of God changed people's ways of worshiping and serving him.

YEAR III

Encourage the children to discover the joy which comes to those who are Jesus' friends as they seek to follow him and do his work. Help them to want to become a part of the fellowship of Jesus' friends. Help those children to come to a deeper appreciation of what it means to be a follower of Jesus and of the church as a fellowship of Christians who are seeking to live in harmony with the principles of Jesus.

Some of them will publicly declare their decisions to accept Jesus as Lord and Saviour and will enter into intelligent and joyous membership in the church; others will be prepared for taking this step later. All of them should become better acquainted with the organization, ordinances, customs and the worldwide work of their church in co-operation with other churches, and should be helped to find ways of participating in them.

For plans, suggestions and materials, see Part 3 of the *Judson Keystone Graded Courses IV and V.* (For Course VI the *Keystone Graded Course* material is used.) A particularly helpful article, entitled, "Missionary Education in the Graded Lessons," appears in the introductory material of the textbook for Course IV, Part 3.

4. Enroll your Junior Department as a Children's World Crusade-Crusader Company, if not already done. The two basic requirements are: (1) At least ten sessions within the year devoted to a study of missions; (2) children participating in a regular missionary offering. The study material may be that found in the *Judson Keystone Graded Courses* or the current missionary study books that have been prepared for juniors.

5. Encourage the children to do their share in an ambitious program of spring cleaning both within their own rooms or space and on the outside of the church building. Permission may have to be secured from the Church Building Committee or the Board of Trustees for activities in this direction, but surely the children will feel themselves more a part of the church fellowship if they have a share in beautifying the building and grounds.

War Victim No. 1

American children are America's greatest asset and treasure. What is happening to them under today's abnormal conditions?

By G. MERRILL LENOX

UNLESS we are very careful, the child will be chief among the victims of this war. Our Lord said, "Let him (the child) come unto me," but the present-day world too often stands in the way of his coming.

The problem of the child in Europe is, of course, particularly obvious and acute. An eyewitness tells how children fail to find in their homes enough food to satisfy their hunger, and so they seek it elsewhere. In some areas they have organized into marauding mobs, pillaging and plundering in order to obtain life's necessities. Think of the consequences of such conduct in the lives of these boys and girls! As one writer points out, pictures showing the emaciated bodies of children evoke our pity, but no pictures can disclose what is happening to their minds.

In America the problem is not so obviously crucial. Nevertheless, it presents one of the gravest issues to be faced by all who are interested in building an orderly postwar world. A wave of juvenile delinquency is fast gaining momentum. According to the *Columbus Citizen* of April 28, 1943, problem children of problem parents are our number one concern. "In this locality and throughout the nation as well," the article reveals, "the child criminal has appeared as a phenomenon of World War II. The kid crook, product of the broken home, parental neglect and preoccupation of elders with the war, is on the loose. . . . The zoot-suit gangster and his feminine counterpart, the jitterbug jane in slacks, have crowded adult crookdom out of the headlines."

These children are the concern of all of us. A well-known Baptist executive recently declared, "All members of the younger generation over fifteen years of age are or will be so involved in the war effort that they will be seriously handicapped in giving leadership for the future. Thus it becomes mandatory for us all to devote attention now to the preparation of children *under* that age as future leaders of our thought and life." The present victim number one of this war is potentially the hope of tomorrow's world. What he does for the world *then* depends largely upon what the world does for him *now*.

Three Lions

All students of young life know that the child lives haplessly unless he possesses a sense of security. This sense of security results directly from the meeting of his basic needs. Two important needs are parental companionship, and moral and spiritual nurture. Unless these are met, war victim number one will be virtually irreclaimable.

A school lad once won an award for this definition of a better home: "A better home is a place my dad is

(Please turn to page 31)

Toys for the Nursery Class

By BESS V. NESTER

TOYS are a necessary part of the equipment for the Nursery Class and should be chosen as carefully as are the teaching materials and the furnishings of the rooms. One educator says, "A child's toys should be as carefully selected as his food." Some teachers have come to think of toys as teaching materials along with stories, pictures, and books, for some of the most important and lasting "lessons" are taught through the use of toys. Toys are the tools of play, and play is the child's own "work" through which he builds character. Little children develop Christian attitudes as they learn to share and take turns with their toys. As toys are used in imitative and dramatic play with the teacher close by ready with a low word of suggestion or approval, they become a medium of religious growth.

This is a habit-forming time for the little child and toys rightly chosen will help him to develop habits of right living. He possesses a keen sense of ownership and through co-operative play with toys the "me" and "mine" attitudes may be changed to "you" and "yours." This may be accomplished more easily in the Nursery Class where the children have equal rights, than at home where each child is king of his own domain and all toys belong exclusively to him.

Every child should have toys for use in active play, for quiet play, use out-of-doors, use indoors, for play alone, and play with others, imitative play, imaginative play and for creative and aesthetic development. All of these are not necessary in the Nursery Class, but the following should be considered when selecting toys:

1. The *age* of the child should be considered first. There is danger of buying toys beyond his capacity or need. This may crowd him beyond his years and cause a feeling of frustration or disappointment.

2. They should be *durable*. They must stand up under hard usage. Poorly built toys are a waste of money and will teach a child destructiveness and carelessness.

3. They should be *usable*. The child wants to do things with a toy and have it function as it should. Mechanical toys have no actual value and a child soon grows tired of them.

4. *Safety* is another "must" for the toys of a little child. Sharp edges and corners should be avoided. All dolls and dishes and such playthings should be unbreakable. Inflammable materials, such as celluloid, should not be used.

Choosing toys for a day nursery and a church nursery are different matters, though the rules for choosing them are the same. For instance, some of the toys used in the day nursery, though valuable for the child's everyday use, take up too much space in the average church nursery rooms. Some of these are the slide, the teeter-totter, and "Jungle Jim." Aside from taking up too much room they have little religious value. Most teachers think a sand table a hindrance rather than a help; the children are tempted to throw the sand about and spend too much time in mere idle play.

The teacher of the Nursery Class will think not only of the children's ages and the suitability of the toys, but she will consider also those toys that lend themselves to different types of play and those through which she best can lead them in Christian attitudes and habits. She will buy more than one of those that can be used by only one child at a time. It is very difficult for a little child to wait long for his turn and many behavior problems can be avoided by having more than one of a favorite toy so that waiting for turns need not be too long. A child cannot be taught desirable habits by causing him to wait until he is tired or angry.

Some of the most valuable toys are the simple ones and inexpensive.

Blocks have proven themselves to be the most valuable of all toys in the Nursery Class. There can be enough of these for everyone. They are ideal for creative and imaginative play. They should be large and of all shapes and sizes. They can be expensive ones or cost nothing at all. Very nice ones often may be gathered from the floor of a carpenter shop or planing mill and sanded to proper smoothness. They do not even need to be painted. A popular container is a wooden box with four castors and a cord attached to one end by which to pull it. This may be moved to any room or corner, filled and put away at going-home time. Children learn of God's power and care through play with blocks when the teacher tells them of how the blocks are cut from trees that God has made to grow.

Dolls are fine for both girls and boys. Little boys never should be discouraged from their love for dolls nor made to feel that they are "sissies" when they play with them. All dolls should be unbreakable and washable. Their clothes should be very simple and easily removed. Squares of cloth make good blankets and take the place of clothes as the little child busily wraps and unwraps and cares for Dolly as he has seen Mother care for the baby at home.

Doll furniture helps in imitative play. They learn to appreciate the care of Mother and Father through their imitation of such care. All furniture should be large and strong enough to stand up under the hard use it will receive from the sturdy three-year-old. A bed that will break when one sits upon it to dress the "baby" is not much of a bed!

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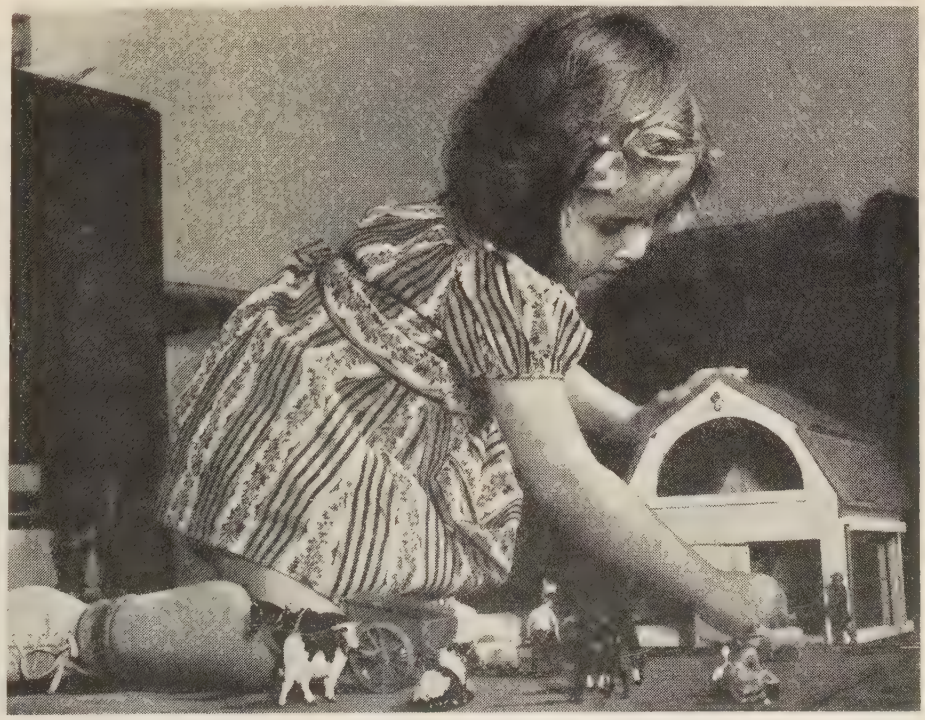
Three Lions



Religious Growth Through Dramatic Play

By ESTHER FREIVOGEL

BEFORE discussing dramatic play it is necessary for us to look ahead at the beginning of March and to rearrange the sessions so that the Easter lesson materials will fit into their proper place. This year Easter falls on April 9. In both years of the Beginner course the Easter unit is three sessions in length. This means that the first session of the unit must come on the last Sunday in March. Those who are using the first-year course, therefore, will have to hold Session 6, "Friends Who Live in Other Lands," until after the Easter unit, "God's Beautiful World in Springtime." Those who are using the second-year course will complete Unit 5, "Helping God Our Father," and use two sessions of Unit 7, "Going to Church," before introducing the Easter unit, "Jesus Showing God's Love."

Reasons for Dramatic Play

In the February article mention was made of the fact that some children who find it difficult to express themselves in words can more easily express their thoughts in action. They can show how Jesus as a boy must have helped Joseph in the carpenter shop, how the children skipped along happily when going to see Jesus, how the little boy must have helped Jesus' friends pass out food to the many hungry people, and how the fishermen tugged and pulled on the heavy fishing nets. They can show how to take turns with a toy, how to play together happily with some plaything, and how to walk into a church where people are thinking about God, when they could not possibly express in words their thoughts about these things.

Have you ever watched children at play? Have you observed how they act out in their play the life which goes on around them? This seems to be a natural means of expression for them and a natural way in which to learn about life. Since this is one of the ways in which God planned for little children to learn, should we not utilize it in our teaching?

Little children seem to gain an understanding and appreciation of life by acting it out in play. They are birds flying through the air, animals walking on all fours, mothers and fathers carrying out the regular activities of home life. They cannot just sit down and have mental images of this life; they must act it out in order to take it in.

These dramatic play experiences, however, should not be substituted for actual experiences when those are possible. Having a child show how he can share his blocks at home with a playmate should not take the place of actual friendly play with blocks in the Beginner Department. Presenting an imaginary gift to a friend should not be substituted for the planning and making of a gift for a friend. Both activities have value. Often dramatic play is an excellent preparation for an actual experience. Your children will entertain a guest with greater ease if they have first played entertaining a guest (a teacher or member of their group).

The Use of Dramatic Play

In learning helpfulness. Because children so often suggest things that are impossible for them to do, a teacher would do well to think through carefully and list things that it is possible for four- and five-year-olds to do in a present-day home. They can dust chairs and table legs; help with the drying of dishes, help set the table, empty wastepaper baskets, feed pets, put away toys, put on part of clothing, wash their own hands clean, run errands which do not involve danger. To get a group started in play the teacher may have to show first something she thinks a child as big as they are can do to help at home. She may go around pretending to dust the chairs and low parts of other furniture. The children will guess what she is doing. Those who help in this way will be quick to tell about it. The teacher may have to whisper a suggestion to an unimaginative child or one for whom everything is done at home. Sometimes all of the children may play doing the above things to the tune of "Here We Go Round the Mulberry Bush." This activity has greater value following individual expressions of helpfulness. The song, "All by Myself," No. 108, in *When the Little Child Wants to Sing* is also suited to dramatic play.

In learning to be friends. In contrast to the above individual play it is well for variety to divide the large group into small groups, each in charge of a helping teacher. These groups go to different parts of the room to plan what they will do. The children talk about toys which they have at home and about ways of sharing these toys with playmates. With the help of the teacher they show how they can play together in a friendly way with one of the toys. When the groups come together again, each in turn shows how children can play together as friends with some particular toy. Those who are watching try to guess what the toy is and to tell what the children are doing to be good friends in their play. Other suggestions for play of this type can be found in vacation school texts. These are good source books to use throughout the year.

In learning about the church. We play "going to church" not only because children enjoy it, but because it helps

Loder

them to appreciate more fully the workers in the church, the lovely things in their own auditorium, and the purpose of the service held there. It also prepares them for the experience of going into the auditorium and briefly worshiping there or it deepens an experience they already have had. Sometimes this play will be the simple walking around the room to music, "Going to Church," No. 135, or the singing of the song, "When to Church I Go." No. 8. Sometimes it will be a more organized play with a child minister assisting the leading teacher, a choir, "men" to collect the offering, custodians to prepare a pulpit and pews, and people to enter the "church" and participate in a child-like service of song, Scripture, prayer and story.

In learning about awakening life in spring. One children's leader says that children do not of their own accord play they are sleeping and waking seeds and flowers; this is entirely a teacher-initiated activity. It is natural for children to imitate active things: birds, animals, people, falling rain. It is easy, however, for seeds and plant life to become a part of this imitative play. "A Seed Song," No. 132, is a song play in which the "farmer" may feel a need for "seeds" which will grow up into "golden corn." Sometimes two or more songs may be combined to carry out a complete play. One example is "Little Snowflakes," No. 120, and "At Easter Time," No. 51. The appreciation of new life to be gained from playing mother and father bird, and tiny eggs changing into helpless baby birds should not be neglected.

■

Butterfly Cocoons

IT IS HARD to find a greater wonder and delight for a child than will come from watching a butterfly break out of its cocoon, wave its damp wings and soar into the air. Such an experience is rich in religious values, for wonder that such marvelous things can happen and worship of the God who has planned them are a part of it.

Usually it is possible to plan so that our children can have such an experience. Some nature-loving teachers gather cocoons in the fall, and keep them under proper conditions during the winter months. It is possible also to buy cocoons. In these days it is difficult to list sources of supply and prices. However, it is usually possible to purchase cocoons for ten to twenty-five cents at the Butterfly Shop, 256 Fifth Avenue, New York 10, N. Y. When you order, ask for instructions regarding the care of the cocoon.

H. Armstrong Roberts

Toys for the Nursery Class

(Concluded from page 27)

Housekeeping furniture is just as valuable. A tea table, tin, plastic or paper dishes, and little chairs that can be sat upon encourage imitation and imagination and help the teacher to find ways of guiding right attitudes and habits. Grace at table has been instituted in many homes through the child's experience over an imaginative cup of tea and a graham cracker served on a tiny plate in the Nursery Class. *Irons* and *ironing boards* are part of housekeeping and doll clothes are always in need of pressing! The iron may be of wood and the board should be strong and solid if on a stand, or it may be merely a board to lie on floor or table. A toy carpet sweeper and broom give additional stimulus for imitative play, and help children to appreciate the things mothers do to help.

Push-pull toys, such as cars and trucks and trains, should be substantial and free from sharp edges. There should be a number of these so that several children can play with them at the same time. Fortunate is the nursery that has rubber toys of this kind. The only available ones now are of wood and the stronger ones are quite expensive but well worth the investment if these seem desirable.

Balls are good when used once in a while and in the right way. Children should be encouraged to take turns and should not be allowed to toss them about boisterously. Rubber balls once were available in all sizes, but balls can be made of cloth or crocheted and stuffed. *Beanbags* are a good substitute. They can be made of strong cloth and filled with beans or grain.

Spools and large wooden *beads* may be strung on heavy cord. Though these do not offer much in teaching value, they often serve to entertain a child who is shy or who feels strange upon entering a group for the first time.

A wooden train may be made very simply and easily and is of as much value as the most expensive kind. Blocks are cut from a board about three-fourths of an inch thick and four inches wide so that the ends dovetail together. The engine is one of these blocks with a smaller piece nailed on top and a spool attached at the front. With a pull cord it is ready to go and to pull a long string of cars which can be coupled on at will.

Some *farm toys,* such as a stable, cow, and milk truck, will be useful as the child learns of God's plan to provide food and the important help that is given by farmers.

Crayolas are included among toys for they have many values. They should be the large jumbo type and there should be enough to keep several children busy at a time. Large pieces of paper should be given each child or a piece of printing paper may be thumbtacked to a dado or easel. The children should be encouraged to draw freely from their own imaginations and not given a pattern to trace or color. The latter has little or no meaning or value for them.

These are some of the important toys, but it is not necessary to have them all. Those toys should be chosen that fit the needs of each particular group and that can be adapted most easily to the guidance of the religious growth of each child as he goes about his business of play.

■

Church of Our Children

By Edith Tilley

Church of our children! that shall live
  In spite of cannon, tank, and bomb:
Oh, how our hearts beat high with hope
  While we work on for years to come!
Church of our children, that shall live,
For thee we pray, we work, we give.

Our children's bodies, minds, and souls,
  Though now endangered, still are free:
How bright the world our children face,
  If we fulfill our vows to thee!
Church of our children, that shall live,
For thee we pray, we work, we give.

Church of our children, holy trust!
  On thy high altar now we lay
Our pledge to teach our Father's love
  Here week by week and day by day.
Church of our children, that shall live,
For thee we pray, we work, we give.

Primary Worship Suggestions

Working with God

By MARY GRACE MARTIN

THROUGH our session this month we hope to lead the children into a further discovery of God through the world of nature and through their experiences of work, worship, study and play with others. We hope that they will feel that they are working with God when they work in their gardens, take care of their bodies, participate in service projects, or do friendly acts day by day.

The leader will find enriching story material in the teacher's texts under the sections, "Additional Material."

If possible, arrange for the offering from Session 2 to be used for some relief or missionary project selected by the children.

Songs are from *Primary Music and Worship*[1] and *Worship and Conduct Songs*[2].

1. To Provide Food

Our purpose today is to help children to see that people who raise and gather foods, sell them or help to prepare them are working with God to provide something essential for life. Secure pictures of farmers at work, mothers preparing dinners, gardens, markets, fruits, vegetables and other foods. For a worship center arrange some fruits and vegetables attractively, with a picture of a farmer at work.

QUIET MUSIC AND MEDITATION: "How Strong and Sweet My Father's Care."[1,2] Ask the children to think of fruits and vegetables which they enjoy, and of the people who raise the foods.

SONG: The above

CONVERSATION: "God does care for us in wonderful ways. Have you ever stopped to think of all the people who work with him so we may have food to help us grow strong? For instance, here is a potato. Who likes to eat potatoes? Would you like to eat them this way, George? How do you like potatoes prepared? Mothers work hard to prepare enough potatoes for hungry boys and girls every day. Where does your mother get her potatoes? (Probably from a market or a farmer.) And did you ever think of the work that is required to raise a potato before it is ready to be sold? (Speak of the preparation of the soil, the planting process, the cultivation and spraying that may be necessary, and later the digging of the potatoes and grading for market.) Mother and the farmer have a great part in making good mashed potatoes, but God has an even greater part. What does he do? (Provides the earth, the moisture and sunshine.) You see, Mother and the farmer (and other workers named) all seem to be working with God to provide food that we eat." (If time permits, take an orange and an ear of corn and trace in a similar way the workers who help God to provide orange juice or corn bread.)

SONG: "Back of the Loaf."[1,2] Before singing, repeat the words and help the boys and girls to realize that the people who sell or use the flour, who grind the flour, and the farmer who raises the wheat, are working with God.

A BIBLE VERSE: "There is a verse in the Bible, 'We give thanks unto thee, O God; we give thanks' (Ps. 75:1). Perhaps you will want to use that verse as your prayer while we think of the people who work with God to bring us food. You may say the verse together when I pause after each suggestion as I read this prayer."

RESPONSIVE PRAYER:

"For farmers who work daily with thee to raise potatoes, corn and other foods that help us to grow strong;

Response: "We give thanks unto thee, O God; we give thanks."

"For those who pick ripe fruits from trees and carefully pack them to be sent where no fruit trees grow;

Response.

"For engineers, truck drivers and others who help to bring foods to us from great distances;

Response.

"For grocers and marketmen who sell foods that we may buy;

Response.

"For mothers and fathers who work or prepare foods for us;

Response.

"For all people who work with you that we might have food;"

Response.

SONG: "A Child's Thank You."[2] Change the last line to "Thank you for the men who bring foods to us, and for everything."

2. To Help People in Need

Today we hope that the children will understand that when they help people who are in need they are helping God in his work. A picture suggesting relief needs would be appropriate. On the worship table place a pair of woolen gloves or socks on one side, an apple and an orange or other foods on the opposite side, and a bank in the center. Place the offering in the bank for relief work.

QUIET MUSIC AND MEDITATION: "Our Father, as We Start the Day."[1] Ask the children to think of people who are in need all over the world, and of some of the things that are needed.

SONG: The above

CONVERSATION: "I am sure that all of you have heard of people who are in great need these days. Where do some of them live? Yes, some of them live in England and France and Norway and Africa and some live right here in America. In fact some live in our own city or community. Let us list some of the needs of these people. There are many hungry people in the world. They need *food.* Some also need *clothes.* A group of boys and girls of America had fun last winter packing suitcases with warm gloves and socks and coats and other clothing for English refugee children. In some places homes have been destroyed, and some people need *homes.* Schools also have been destroyed, and some people in Africa never have heard of a school. They need *schools.* Probably before they can go to a school they need a church. There are many places, even in America, where the people need *churches* where they can learn about God and Jesus and the way of love. Other people have churches, but they need *ministers* to serve the churches. Other communities in America, as well as across the seas, need *doctors.* In one community where the children had no playground, some young people built a nice playground with swings and bars and other equipment for the children. There are still many places that need *playgrounds.* While we listen to music, try to think how boys and girls can work with God to help people who need these things." (We can share food, share clothing, share money to provide ministers, doctors, churches, playgrounds and other things.)

OFFERING SERVICE: Sing "Thy Work, O God, Needs Many Hands"

A BIBLE RULE TO REMEMBER: Matthew 7:12

PRAYER: "We thank you, God, that we can help you with your work. There are many needy people in the world and we know you can use us to help them through our gifts of food or clothing or money. Bless our gifts and use them to make some people happy."

3. To Keep People Healthy

Today we hope to help children to feel grateful for people who work with God to keep everybody healthy, and to feel that they are helping God when they take care of their own bodies. For the worship center use a picture of a doctor or of a nurse.

QUIET MUSIC AND MEDITATION: "How Strong and Sweet My Father's Care."[1]

Ask the children to think of people who help them when they are ill.

SONG: "God, Who Made the Earth."[1, 2] (First stanza.)

CONVERSATION: "Often God needs helpers to care for us. When we are ill, we welcome some of these helpers. Who are they? (Doctors, nurses, mothers, and others. Encourage the children to tell of times when they have been ill, and how these people helped to care for them.) Doctors and nurses and mothers are really working with God to make us well when we are ill.

"There are other people who work with God to keep us well and healthy. Some have worked to have laws passed to protect us from catching diseases. For this reason when somebody gets scarlet fever or measles or whooping cough he is quarantined. Then, too, there are people who test the water in the reservoirs to see that it is pure and clean before we drink it. Others see that dirt and filth do not gather to make us sick. These people, too, are workers with God to care for us."

SONG: "Song of Thanks," Leaflet 23, Year 2. As the music is played again after singing, ask the children to think of ways in which they, too, can work with God to keep their bodies healthy.

RECALLING GOOD HEALTH HABITS: Refer to Activity Sheet No. 11, Year 2, which probably was started last week. List on the board the responses such as "exercise, clean teeth, good food, rest, clean hands, dry feet," and other things. "If we do these things we, too, can say that 'We are God's fellow workers' (1 Cor. 3: 9*a*). If you really want to be one of God's fellow workers, will you say the verse with me now?"

PRAYER: "Dear God, we thank you for doctors and nurses and mothers who care for us when we are sick. We thank you, also, for the people who work to keep our communities healthful places in which to live. We know they are working with you to keep us well. Help us also to do the things that will keep us well and strong, for we, too, want to be your fellow workers."

PRAYER RESPONSE: "Father, Hear and Answer Us"[1]

4. To Build a Friendly World

Today we want to help the children to feel that they are working with God to build a friendly world when they play in friendly ways and do things that show friendliness to others, near and far. Use an appropriate picture for the worship screen and place some flowers on the table. Later the flowers may be given to someone as an act of friendliness.

QUIET MUSIC AND MEDITATION: "Friends All over the World."[1] Ask the children to think about the kind of world we would have if everybody were kind and friendly.

SONGS: "Our Father, as We Start the Day,"[1] and "Friends"[1, 2]

CONVERSATION: "Harry, do you have some friends who live near you? What games do you like to play with them? Jane, do you have some friends with whom you go to school? What do you like to do together? What makes a happy playtime with friends?" Recall suggestions given in Lesson 23, Year 1.

SONG: "A Happy Day," Teacher's Quarterly, Year 1, Winter Quarter.

CONVERSATION: "I wonder how people become good friends. Can you think of some of the things that happened that made you become friends with people whom you know?" On a blackboard write "To Build a Friendly World." Under it list suggestions such as:

Take turns
Play without quarreling
Share things
Be unselfish
Help to work
Plan surprises
Show kindness
Help others when in need

Check over the suggestions that would apply to grown-up friends, to children of another race in the community, to children in distant lands. "God cannot build a friendly world without friends. We are the ones who must help him by being friends to those who are not friendly or who are in need. We can help God every day to build a friendly world by the way we play or work, or by the things we do for other people. Can you think of some Bible verses that may help us to be friendly?"

BIBLE VERSES: Recall the memory verses used from Proverbs 17: 17, Matthew 5: 9, Galatians 6: 10, Hebrews 13: 2*a* and others.

PRAYER: "Will you pray silently, asking God to show us how to help him each day to build a friendly world?" Follow with the prayer poem, "Our Prayer."[1]

SONG: "Morning Hymn"

Elizabeth R. Hibbs from Three Lions

War Victim No. 1

(Continued from page 26)

proud to support, my mother loves to take care of and we like to be in. It is a place to grow old in." Our surmise is that this boy had parents who willingly spent time with him in sheer comradeship. There is no substitute for a natural companionship between parents and children, and there is no time when such companionship has been more critically needed than today. Parents who leave their children to shift for themselves in parked cars or at the movies while they go off to work in a defense plant will reap a terrible harvest. And parents who may be at home in body but far removed from their children in spirit likewise are missing a golden opportunity and evading a solemn obligation.

One of Leland Foster Wood's "Beatitudes for the Family" suggests the kind of companionship that is needed to help the child today:

"Happy is the family
Whose members help one another
By being agreeable and understanding; . . .
They shall be good comrades
For each shall appreciate all things the more
Because he can share them with others."

Comradeship is indispensable, but it is not enough. Moral and spiritual guidance are imperative for the child's welfare. If we provide children with food and shelter, education and medical care, and if we fellowship with children to their delight and ours, but do not furnish guidance in moral and spiritual matters, we have failed them.

In this important task, both the home and the church have a sobering responsibility. They must not shift the obligation from one to the other. The home should approach the task as zealously as if the whole responsibility rested upon it; the church should face it as earnestly as if the whole responsibility rested upon the church. Such a focus of attention cannot but improve the quality of the spiritual nurture of the child.

(Please turn to page 33)

Junior Worship Suggestions

Blessed Is the Land

By DORIS CLORE DEMAREE

THIS MONTH we shall try to help the juniors to understand that only as a nation follows God's will can it become truly blessed and able to take its part in making the world Christian. We shall try to lead them to a desire to help create a more Christian America. If your church is taking a special offering at Easter for specific work of the church, you can connect that with their freshly awakened desire to *do something.* If the juniors meet under other leadership for special mission study you will want to consult the sponsor concerning any service project that they may be carrying on and direct their new enthusiasm into this channel. Help the juniors to realize that a nation cannot be Christian unless individuals like themselves are Christian in their daily thoughts and actions.

There are a variety of ways to arrange the worship center. If the first-year class made a psalm panel during the first quarter you may want to use that on the wall with Bible and candles on the table beneath. If the group has made a panel to illustrate the hymn "America the Beautiful" or a poster that shows our mission work in the United States, you may prefer to use one of them. You may find that a committee of juniors will have better ideas.

All the hymns used are from *Hymns for Junior Worship* with the exception of "From Ocean unto Ocean," by Robert Murray (first and last stanzas only) found in *Christian Worship* and sung to the tune "Missionary Hymn," by Mason. Plan to make effective use of any worship materials that the juniors may have learned in their classes or in the expanded session.

1. Blessed Is the Land Whose God Is the Lord

PREPARATION FOR WORSHIP: No. 147 in *Hymns for Junior Worship*

CALL TO WORSHIP: "A Call to Worship" (may be read if desired)

HYMN: "O Worship the King"

OFFERING SERVICE: "Our Gifts We Share"

INTRODUCTION OF THEME: During the next few weeks we will think about the theme, "Blessed is the nation whose God is the Lord." Many people in our land are beginning to say that we must not think so much about fine clothes, automobiles, money and such things. We need to think more about religion and religious teachings. We must really begin to put our religion to work. What do you suppose they mean? These people have learned that God and God's ways are more important than anything else. They believe that a nation must know about God and follow his way if that nation is to become blessed. Long ago a psalmist believed that this was true.

FROM THE BIBLE: Psalm 33: 2-5, 11-12*a* (read by an adult or by a junior who is well prepared)

CONVERSATION: "All of us love our country very much. Of what things about America would you say that you are proud?" Let the juniors offer their suggestions. Everyone may not agree with all the answers given but do not attempt to evaluate them at this time. You asked for their own feelings and you should accept their answers in good faith. "In one of our hymns a poet names several things about our country for which she is glad." Have them find "America the Beautiful" in their hymnal. "Read the first half of each stanza. What are the things of which she is proud? Read the last half of each stanza and see if she thinks that America is perfect. These last lines are almost like a prayer. As we sing this hymn let us think of the meaning of every part of it and try to mean everything we sing."

HYMN: "America the Beautiful"

PRAYER: Thank God for Jesus and for all that he has done for people. Ask that we may be more and more truly his followers and workers with God until we may truly say, "Blessed is our land whose God is the Lord."

LEADER: Another poet has thought of what it would be like if everyone in our land would really love God and do his will. In the first stanza he pictures what the land would be like. In the last stanza he asks God to guide us until we make it so.

HYMN: "From Ocean unto Ocean" (stanzas one and three only) by Robert Murray and found in *Christian Worship.* (If necessary you may substitute "Forward Through the Ages" or "Brother of All the World" here and in the following sessions.)

BENEDICTION: Psalm 33: 22

2. Our Church Reaches Out for People

PREPARATION FOR WORSHIP: Music to "From Ocean unto Ocean."

CALL TO WORSHIP: Psalm 34: 3

HYMN: "All Things Praise Thee"

OFFERING SERVICE

HYMN: "O Master Workman of the Race"

FROM THE BIBLE: Psalm 33: 2-5, 11 with 12*a* as refrain after each verse:

Reader:
Give thanks unto the Lord with the harp:
Sing praises unto him with the psaltery of ten strings.
Unison:
Blessed is the nation whose God is the Lord.
Sing unto him a new song;
Play skillfully with a loud noise.
Blessed is the nation whose God is the Lord.
For the word of the Lord is right;
And all his work is done in faithfulness.
Blessed is the nation whose God is the Lord.
He loveth righteousness and justice:
The earth is full of the lovingkindness of the Lord.
Blessed is the nation whose God is the Lord.
The counsel of the Lord standeth fast for ever,
The thoughts of his heart to all generations.
Blessed is the nation whose God is the Lord.

CONVERSATION: "How can our church reach the people of our country who have no churches?" Bring out three things:

1. There must be a person who is a follower of Jesus and who wants to help in God's work.

2. There must be those who are to be reached with the Christian message.

3. Sometimes, meeting places must be found or built and supplies must be provided.

God depends upon those of us who love him to reach the unreached people by being workers ourselves, and by giving our money to build houses of worship and to send workers and materials to them. If we want our nation to be a nation whose God is the Lord we shall have to work to make it happen.

HYMN: "From Ocean unto Ocean"

PERIOD OF GUIDED MEDITATION: Suggest that as the juniors bow their heads they think of all that they love about their country; its beauty, the opportunity to get an education, the opportunity for parents to earn a living, freedom to worship, and the like. (Silence.) Suggest that they think of someone whom they know who does not come to church, perhaps does not even know about God and his Son, Jesus. (Silence.) Think of something they might do to help him to know God. (Silence.)

PRAYER: Ask that during the coming week each may remember to carry out

this plan to help another to know God and thus begin to work toward making our nation a nation whose God is the Lord.

3. Our Church Reaches Out for People

PREPARATION FOR WORSHIP

CALL TO WORSHIP: Psalm 34: 3

HYMN: "All That's Good, and Great, and True"

OFFERING SERVICE

FROM THE BIBLE: Psalm 33: 2-5, 11-12*a* (read as last Sunday)

HYMN: "God's Presence"

CONVERSATION: "God is with us and with the church as we reach out to help others to know God. Can you think of some ways in which our church reaches out in our own community? in our own state? throughout the United States?" The juniors should be able to make some contributions; but well ahead of time ask your pastor or some other person who is qualified to be present to tell the juniors of specific work. Or plan with a group of juniors to interview such people and be prepared to report to the group.

TALK: By pastor or other adult.

HYMN: "From Ocean unto Ocean"

PRAYER: Ask that we may continue with our work to help others to know God and to love him.

4. We Help Our Church

PREPARATION FOR WORSHIP

CALL TO WORSHIP: "A Call to Worship"

HYMN: "All That's Good, and Great, and True"

THE LORD'S PRAYER

HYMN: "May Jesus Christ Be Praised"

LEADER: "We have just sung a hymn of praise for Jesus. Do you remember the story of the people who waved palm branches and sang to Jesus as he rode into Jerusalem? And then do you remember how they let Jesus be put to death? They didn't even try to help him. Today we can be Jesus' followers and sing praises to him. Then we may do nothing for him or we can do something about it. Last Sunday we talked of ways of reaching people, ways of helping to make our nation a nation whose God is the Lord. Some of us may have felt that there was nothing for us to do. Think quietly for a moment and see if you can think of any way in which we might help right now."

CONTRIBUTIONS BY JUNIORS: (Be sure they bring out definite things they can do in the church, school and community such as being friendly with the new boy next door, the new girl in their grade at school and similar things. If there is any specific service project in which they are interested, or in which you desire that they take a part, now is the time to give it emphasis. Mention the opportunity for working through the money they bring for others.

Loder

POEM: "All 'Round the World," Doris Demaree, in BAPTIST LEADER, September, 1943.

OFFERING SERVICE: As we bring what we have to share with others we can truly feel that we have a part in making our nation a nation of people whose God is the Lord.

DEDICATORY HYMN: "Bless Thou the Gifts"

LEADER: As our nation becomes more and more Christian we can rejoice with the psalmist who gave us the great psalm we have been reading this month.

FROM THE BIBLE: Psalm 33: 2-5, 11-12*a*, read responsively, as before.

HYMN: "From Ocean unto Ocean"

BENEDICTION: Psalm 33: 22

War Victim No. 1

(Concluded from page 31)

A first step is to bring the child under the influence of church as well as home. Recently an eight-year-old came to the writer's house to play with his children. His wife asked the child casually, "Mary, where do you go to church?"

"Nowhere," was the immediate reply.

"Then," continued the interrogator, "where do you go to Sunday school?"

"Nowhere," the child repeated.

"Don't you go anywhere to church or Sunday school?" the questioner persisted.

"Oh, no," Mary said, as if surprised to be so pressed for an answer. "You see, *we're* Protestant."

Mary represents thirteen and a half millions of children and youth in our nation, six out of every ten, who have absolutely no religious affiliation whatsoever; and few of these children have any spiritual guidance at home. Their parents care for them in many ways, but neglect to provide understanding companionship and spiritual guidance.

Parents must do more than send their child to a Sunday school. By precept and by example they must establish the child in the habit of regular church school and church attendance. Parents failing to do this are depriving their children of the basic resources of happy and fruitful living. Dr. William Lyon Phelps of Yale has said, "To teach little children to say their prayers when the parents never say them themselves is like teaching a dog to say his prayers, a trick that seems to amuse many people. . . . But to send them to church and Sunday school when the parents stay away is far worse; it is culpable. Then the children regard churchgoing . . . as one of the innumerable burdens and penalties of childhood from which they will escape as soon as they reach independence."

The church likewise must remember its heavy responsibility. Indeed, a willing and intelligent mutuality of labor on the part of church and family is indispensable. Pastor and teacher should visit the child at his own place of residence and manifest a genuine interest in his family life. No religious leader can minister adequately to a child's needs unless he has some knowledge of his home surroundings. Parent-teacher meetings are invaluable in promoting the highest and most carefully planned co-operation.

As a denomination we must be interested in the welfare of the child. What are we doing officially for war victim number one? The Children's Committee of the Council on Christian Education, and the Northern Baptist Convention Committee on Children and the Church are both concerned. Furthermore, much of our regular missionary work, in America and elsewhere, and many of our relief and emergency projects are concerned with the needs of boys and girls. There needs to be still more emphasis on this total program.

For such a vitally important cause the next Northern Baptist Convention (or the substitute therefor) would do well to give at least one entire morning, afternoon, or evening session to the consideration and needs of war victim number one—the Child. The best speakers and the finest pageantry should be commandeered to present the case in an unforgettable way. Boards and societies press for generous portions of time on the Convention program so that they may present projects which to them are a matter of life or death. And well they should. If children, born and unborn, were able to contend for a satisfactory meeting of their needs, the outcry would drown out all other appeals and entreaties. Let us be sure that we are fair to the inarticulate.

Jesus Teaches How to Pray[1]

The Scope of the Unit

Through this four-week unit we hope that juniors will discover more of the values of prayer and learn how to pray more sincerely. Some of Jesus' prayers and the circumstances under which Jesus prayed will be considered, as well as ways in which prayer helps people today.

The Juniors and This Unit

Although most juniors already know something about prayer, their prayers are often trite and meaningless. They may have learned the Lord's Prayer as required memory work, and repeat it frequently at school or at church. The home experiences with prayer will vary greatly. Some may participate in prayers at the table while others merely listen to prayers offered by adults. In some homes parents will encourage the boys and girls to formulate their own prayers, while others will not go beyond the simple, memorized prayer of early childhood. In church or in church school they hear adults praying, and perhaps have listened to discussions about the effectiveness or ineffectiveness of prayer in times of disaster, and therefore have begun to question the value of prayer for themselves. Many have had experiences in which prayer did not bring the thing asked for, and they wonder why. They look upon prayer as magic and need to learn more concerning the true meaning and values of prayer.

Desired Outcomes

Throughout this study the following outcomes in the lives of juniors should be kept in mind:

An appreciation of times when Jesus prayed and the value of these experiences in his life.

A growing understanding of Jesus' teachings about prayer.

A new appreciation and a fuller understanding of the meaning of the Lord's Prayer.

A growing satisfaction in prayer as speaking to God.

An enrichment of individual and group prayer experiences.

A growing realization of the responsibility of the individual in bringing prayers to their fulfillment.

Special Suggestions

To help the juniors in their prayer life it is suggested in the first session that they start to make their own book of devotional materials to be used at home. These books may include prayers that are written by hand, clipped from papers, or typed in special preparation. Also, there may be meditations, poems, songs, or even pictures that help them to worship. Hymnbooks, poetry collections, story papers and religious magazines should provide a wide source of useful materials. The books suggested below may be used on the browsing table. Many hymnbooks contain sections of worship materials. Show the group where to look for such materials. Prayers especially suitable for copying could be marked or written on a blackboard. Encourage the juniors to formulate original prayers and verses. Several juniors may work together to create a prayer.

Other activities that may be used during the unit are planning worship centers for the home or for the church school room; illustrating the Lord's Prayer; finding stories of people who found courage and strength through prayer; finding Bible references related to the study; learning a new prayer response or a musical setting to the Lord's Prayer; singing new prayer hymns; and participating in silent or audible prayers during the session.

No special suggestions for the offering service have been made. This part of the session however should be made worshipful through the use of instrumental music and a group prayer or song. Consult *Hymns for Junior Worship* for suitable materials.

The following pictures should be secured if possible for use during the unit: *The Hilltop at Nazareth*, by Elsie Anna Wood[2]; *George Washington Praying at Valley Forge*, *Christ in Gethsemane*, Hofmann, and pictures of children or older people at prayer.

Source Materials

Hymns for Junior Worship
Primary Music and Worship
New Hymnal for American Youth
Hymns for Creative Living
Junior Hymns and Songs
Thoughts of God for Boys and Girls
My Own Book of Prayers, Jones
Christ and the Fine Arts, Maus
Story papers and lesson leaflets

Session 1. March 5
WHEN JESUS PRAYED

In this session the juniors should get a deeper understanding of Jesus' prayer life. We hope also that they will have a desire to talk more freely, more frequently and more intimately with God.

Session Outline

INTRODUCTION OF THE UNIT: (Junior leader)
QUIET MUSIC
HYMN
PICTURE STUDY
HYMN
INTRODUCTION TO REPORTS
REPORTS AND RELATED HYMNS OR POEM:
1. Jesus Prayed in the Morning
2. Jesus Prayed at Night
3. Jesus Prayed When Alone
4. Jesus Prayed with Friends

A PRAYER SONG
PRAYER, followed by a response
OFFERING SERVICE
ACTIVITY PERIOD
CLOSING SONG
BENEDICTION

Suggestions for Adult Counselor

Read carefully the suggestions for the entire unit printed here as well as in *Juniors* for February 27 to March 19. You will want to be prepared to direct today's activity period. Encourage the junior leader to help to collect and to prepare source materials for the browsing table. Besides the books mentioned in the introduction, you will find old story papers a valuable source for prayer poems. Such poems should be clipped and mounted on heavy paper to preserve them. A variety of hymnbooks will encourage search for new prayer hymns.

The activity suggested today is making a book of devotional materials for home use. Each pupil should have enough paper for at least eight pages, paper for the cover, brass brads for binding the pages together, and a pencil. Scissors, paste, rulers and suitable pictures also will be needed for the books.

Ask each pupil to study the materials on the browsing table and to find a prayer suitable for morning use that he would like to copy on a page of his book. On the opposite page he should write an original morning prayer. For another page he should find an evening prayer, and on the opposite page write an original evening prayer. On other pages he may paste, copy or write original prayers for use at the table, at church, when alone out-of-doors, or for special occasions. If a class prayer is to be prepared later, a page should be saved for this.

These books will not be completed today. Encourage the group to watch for suitable prayers in papers and magazines at home. A prayer poem selected by a pupil may be read before the closing hymn today.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

[2] Christian Board of Publication, 2700 Pine Street, St. Louis 3, Mo. Price, 25 cents.

Session 2. March 12

WHY DO WE PRAY?

Through the session today we shall try to lead boys and girls to a greater understanding of the purpose of prayer and to help them to pray more intelligently. Through the stories or discussions we hope that they will see the relation of prayer to varied kinds of experiences which they may have.

Session Outline

Introduction (By junior leader)
Quiet Music
Call to Worship
Hymn
Poem
Introduction to the Topic: (By the junior leader)
Reports and Related Songs
Discussion: (Led by adult counselor)
Meditation and Guided Prayer: (Led by junior leader)
Offering Service
Activity Period
Closing Prayer Song
Benediction

Suggestions for Adult Counselor

Questions concerning prayer may arise today. If so the discussion period following the reports may crowd out the activity period, but the discussion may be more profitable. Invite the juniors to tell of experiences when prayer seemed to help them or when prayers seemed to remain unanswered. Help them to explain their own unanswered prayers.

The activity period today will allow more time for working on the devotional books. If time is limited, provide typed copies of several good prayers to be pasted in the books. Encourage especially the writing of original prayers. Recognize prayers that have been found in papers and brought by the juniors for the books today.

As an assignment ask the children to look for stories of people who found courage and strength through prayer. Suggest that they plan a worship corner for their homes.

The discussion following the reports may be along the following line: "How many of us pray to God because we are thankful? For what things are we thankful today? For what kind of guidance can we pray? What about self-control at school or at home?" On a blackboard put the words "Help Me." Below write junior suggestions that would complete prayer sentences. "How often should we pray for forgiveness? For what might we ask God to forgive us? What about praying for special gifts such as Tom wanted? Should we lose faith in God because we do not get the gift when we think we should have it? What if we never get the gift? What about praying for the weather?" Emphasize the importance of meaning "thy will be done." We do not always understand what is best for us.

Session 3. March 19

"HALLOWED BE THY NAME"

Today we shall try to help the juniors to understand more fully some of the phrases of the Lord's Prayer. We hope to lead them from thoughtless repetition of these words to meaningful prayer as they say the words in worship services.

Session Outline

Activity Period
Assembly Music
Discussion and Reports
Call to Worship
Hymn
Scripture
Introduction to the Topic
Victrola Recording or Solo
Hymn
Discussion on the Lord's Prayer: (Led by adult counselor)
Reports by Juniors
Poem
Prayer
Hymn
Offering Service
Music Period
Closing Song and Benediction

Suggestions for Adult Counselor

Fresh interest may come if you can provide typed prayers for the juniors to paste in the books. Encourage original prayers. Let some juniors share such prayers in the assembly period.

Discuss any questions that may have arisen. Try to learn how or when prayers are used in the homes. Read and discuss the prayer for right conduct, No. 401, *The New Hymnal for American Youth.*

Try to secure a victrola and a recording of "The Lord's Prayer," by John Charles Thomas. Or perhaps a guest soloist can be secured to sing the song.

Introduce the reports as follows: Read Matthew 6: 5-15. "What do we call the prayer recorded in verses 9-13? What are the first two words of the Lord's Prayer? Whom do we mean by Father? Why do you think Jesus often called God, 'Father'? Can you think of people in other lands and of other races who also use this prayer? They, too, can say 'our Father.' What do we mean by 'hallowed be thy name'?" Have a dictionary at hand and ask a junior to find the meaning of the word "hallow." "This is an expression of praise or adoration of God. We can hallow God's name by using it sacredly and reverently. Perhaps the reports will help us to understand these words more fully."

Session 4. March 26

AS WE FORGIVE

The purpose of today's session is to bring new meaning to the part of the Lord's Prayer concerning forgiveness, and to help the juniors to be more free to forgive others.

Session Outline

Activity Period
Assembly Music
Discussion and Sharing Period
Call to Worship
Hymn
Scripture
The Lord's Prayer
Hymn
Introduction to the Topic
Report: "How a Father Forgave"
Discussion: (Led by adult counselor)
Story: "How Ted Forgave"
Poem
Meditation and Prayer
Offering Service
Song Period
Benediction

Suggestions for Adult Counselor

The books for devotional use at home should be completed at this session. Those who have completed their books may study and illustrate a phrase from the Lord's Prayer. Pictures may be selected from magazines or crayola drawings may be made.

The discussion period should be a time when interests developed during the unit may be brought together. Invite the juniors to show their books and to read from them. Ask for a morning prayer, an evening prayer, a table grace, a church prayer, an outdoor prayer, a prayer for peace, a prayer for missionaries and Christian workers, a prayer for helpful guidance, and such. Encourage the use of these prayers at home. Ask for reports concerning home worship centers. Invite questions concerning prayer and illustrations of people who have been helped through prayer.

Following the Bible story, "How a Father Forgave," plan to lead a short discussion on the meaning of another part of the Lord's Prayer. Compare the forgiving father of the story with the forgiving king in the story of Matthew 18, and also with the unforgiving servant. "Like which of these is God? Like which are we? How often should we forgive the same person? How many times did Peter think were enough? What did Jesus think about this? Have you ever tried to forgive the same person seven times?" Tell of some instances when it was not easy to forgive. Lead to the story, "How Ted Forgave." Suggest that the juniors pray the Lord's Prayer daily this week and see if it means more to them now.

Young People's Leader

Group Discussions Clarify Opinion
And Develop Leadership

"On the Other Hand—"

By LUCY MARY MALTBY

WHY DO people discuss so many questions together? For one thing, it is a good American habit. Traditionally, discussion has played an important part in the building of this country; the Mayflower Pact resulted from discussion, and informal visits across line fences, in churches and over the counter in country grocery stores, sometimes called "cracker-barrel talk," have shaped community opinion. Democracies recognize the rights of individuals to express their own ideas. Freedom of speech and press have been obtained at great price and should not be regarded lightly. As Richard Green says, "Talk is persuasion, and persuasion is force—the one force which can sway men to deeds."

However, as a means of convincing one's friends and neighbors of foregone conclusions, the discussion method is definitely out of place. Discussions should help to *solve* interesting and important problems on which divergent views exist. Primary fact-finding research should take place previous to, or following, group meetings. Successful group discussions depend upon having some available information, and are most useful as a means of comparing opposite opinions, prejudices, beliefs and attitudes. Participants should enter a discussion with integrity and a willingness to abandon their own ideas as soon as other members of the group present a better solution to the problem under discussion.

For informal discussion the group may include two or more. Large groups may find it necessary to use the "panel" discussion, whereby five to ten persons discuss the question in full view of the rest of the audience. Ordinarily the panel chairman later opens the meeting to comments from the floor. Very large groups may resort to the "forum," in which two or three speakers present the subject, usually followed by questions from the audience. Regardless of the discussion method used, the leader guides. In an informal, unplanned discussion the leader develops from the group, whereas in the planned discussion the leader is appointed.

An appointed leader states the topic so that lively discussion is possible and so that many divergent points of view can be brought out. He often arranges for specially informed people to meet with the group. His duties include studying the topic, listing the main points and writing controversial questions that may fall into three groups:

1. Questions that define and limit the topic so the group knows exactly what is proposed for discussion.
2. Questions that show why the topic represents a live problem.
3. Questions that stimulate participants to suggest solutions to the problem under discussion.

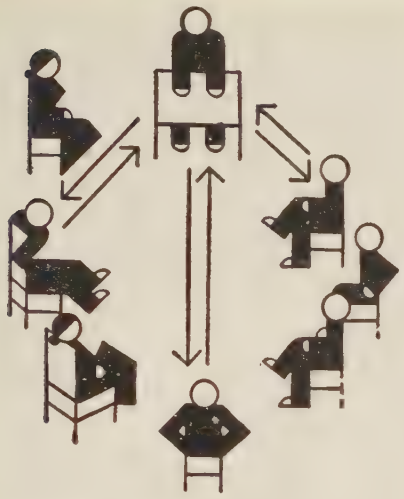
For example, consider the subject, "What Can the United States Contribute Toward a Just and Lasting Peace?"

1. Opening Questions:
   - *a.* On what does peace depend?
   - *b.* What ideas bring about wars, such as. force as the decisive factor, fear of submergence, idea of national superiority, poor leadership.
   - *c.* What is a "just" peace?

Consider educational, religious, governmental. financial and racial factors.

FACT-FINDING RESEARCH SHOULD TAKE PLACE PREVIOUS TO THE GROUP MEETING

Robert Manry, Antioch College



WHEN THE DISCUSSION IS GOING BADLY

2. Informational Questions:
   a. What do other countries demand that the United States contribute as her share?
   b. What is the United States willing to contribute?

3. Questions Indicating Possible Solutions:
   a. What compromises could be effected between the ideas of the United States and the demands of other nations?
   b. When disagreements arise between nations, should there be economic or other types of discipline?
   c. What might constitute an executive body for the enforcement of an arranged "just" peace?

4. Summary or Suggested Solutions.

Generally, a leader should not attempt to begin his meeting without a written or typed outline available for each member of his group; or he should have this agenda written on a blackboard clearly visible to all. Such an outline becomes even more valuable if the leader has obtained pertinent questions from the members of his discussion group and has incorporated them in his agenda or plan. Previous to the meeting, he should distribute source material, such as books, magazine articles and interviews to the group; individual members may have been asked to report on certain phases of the topic.

The leader can contribute a great deal to the success of the discussion by checking on such details as these:

Before the Meeting

1. Introduce discussion group members to each other. Greet each member by name when he arrives, if possible.

2. Arrange the group in a circle so that each person can see every one else.

3. Provide blackboard facilities, sufficient table space, a pencil and a pad for each member of the discussion group. See that lighting is satisfactory for each person's comfort, check on ventilation. make arrangements for wraps.

During the Discussion

1. Speak to each person by name. But in general do not ask questions of individuals, but rather say, "What do the rest of you feel about this?" "What do the people on your street consider to be the right approach?"

2. Keep the meeting informal. Let all. including the leader, remain seated during the discussions.

3. Emphasize that every person's view is desired. Encourage good humor, *friendly* disagreement, ease.

4. Prevent the monopoly of discussion by asking tactfully for suggestions from others when a "speechmaker" appropriates too much time.

5. Point out important facts that are being overlooked.

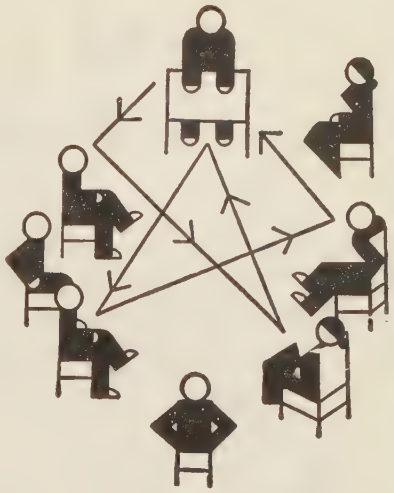
6. Keep discussions on the track and moving toward possible solutions.

7. Avoid participants addressing all their remarks to the leader. Instead of that, try to promote discussions directly between members of the group. The charts. shown in *What Is the Discussion Leader's Job?* illustrate this important technique.

The leader needs to guide the group in making brief summaries as the discussion progresses. He may do this by such comments as, "So far we agree that . . . but on the other hand . . ." The skillful leader can use these breathing spells to gather loose ends together and direct them definitely toward possible solutions. This technique is termed, "keeping on the track." Incidentally, quiet members of the group often help in making these along-the-way summaries; a good leader will offer this opportunity to reticent members of his group, not only for the contribution they make but as a means of drawing them into the discussion.

In the final summary, the leader relates the various viewpoints and emphasizes the solutions suggested. At this time he may discover, too, in what direction the members wish the discussions to proceed in the next few meetings. Here, also, he can bring new reference materials to the attention of the group.

The leader is not necessarily at fault if the discussion has gone badly, except in so far as he could have forestalled failure by seeing that a vital, clearly stated topic has been chosen in the first place, and that he did his part by keeping it within the experience of the group, or if by unskilled direction the discussion either ran away with itself or died on his hands.



WHEN THE DISCUSSION IS GOING WELL

Members of discussion groups have duties as definite as the leader. As a member of such a group consider these points:

1. Come to the discussion with your own questions in mind, together with notes and clippings or information obtained by personal interview or experience.

2. Speak freely and to the point. Be courteous. When referring to a previous statement, it adds informality to say, "I agree with what Ethel Bowen said . . . and feel that we should go a step further . . ." Talk in terms of the experiences of the rest of the group.

3. Listen carefully to everyone and particularly consider the point of view that differs from yours. Show a sincere respect for the opinions of others.

4. Avoid monopolizing the conversation. Make important points briefly and pass them to others in the circle. Help the leader by asking questions that draw others out.

5. Don't be afraid to disagree, but do it in a friendly manner and explain your viewpoint. No sneers, sarcasm or sharp rejoinders have any place here as they definitely defeat the purpose of the meeting.

Some discussions are of sufficient importance to be put on the air. Then, instead of a small audience, thousands may listen to the broadcast. Ordinarily such discussions should not be extemporaneous and usually considerable care should be given to their preparation and method of presentation. When following prepared scripts, the conversation sounds more interesting and less like "reading the lesson," if the discussion member glances at his script, lifts his head and "tells" it to another member of the group. Notice the way President Roosevelt and other radio personalities read a script—a glance down, then up comes

(Please turn to page 39)

The Language
Of Religion for Youth

By ELSIE JOHNSON

RECENTLY in a state youth conference the young people were asked to list the ways in which they felt that their adult leaders could be more helpful. A surprisingly large number wrote "By talking so we can understand them," or "By trying to see our side and understand what we mean by our ideas." A later discussion clarified the problem. Many leaders, so these young people declared, used big words, but the main trouble seemed to be that they used a religious terminology that was confusing or meaningless.

To be sure, religion, like art, music or chemistry, needs a special vocabulary, and those who would grow in their understanding and appreciations in any field must master the language. Nevertheless those of us who would teach religion are faced with a particularly knotty problem. It becomes difficult to compress spiritual truth into any adequate language. Through the ages men have struggled for words with which to express the inexpressible. They have used symbols of their age and experience: "God is my shepherd," "God is my shield and fortress," "God is the rock of my salvation." They put their highest thoughts and experiences into these inadequate but significant terms. Others, in later ages have caught the spirit and the meaning of this symbolic language and have voiced their experiences in this same manner.

Others, including many of our young people, are baffled by it. Far removed from pastoral life or walled cities, and perhaps with little background and imagination for projecting themselves into the life of the past, they have listened with a sense of unreality, sometimes with even a secret suspicion that the users sounded insincere.

All who work with youth groups are conscious of three typical reactions to this matter of the language of religion. Some have accepted without question the teachings of their elders, as well as their patterns of conduct. These young people usually know the answers, at least from the point of view of the catechism. Far too often, however, this knowledge has a superficial nature, and when these young people are pressed back in their thinking, one finds that their religious concepts have not been deeply woven into the fabric of their own living and thinking. When faced with new situations, they cannot determine real values. The young people who "lose their religion" when they go to college, usually come from this group. When ideas are accepted too glibly they can be shaken easily, but faith in convictions that have grown out of significant experiences is not easily upset.

In a recent meeting a young woman eloquently declared that no joy in the world compared with winning another person to Christ. When questioned later she frankly admitted that she had not done so, nor had she ever tried it. Such statements had been advanced by persons in whom she had confidence, and she had no hesitancy about proclaiming this and other "truths" even though they came far outside the range of her own experiences. The dangers in this type of blind acceptance of religious teachings are obvious.

Such young people need to be challenged to think honestly, critically and deeply. They need to be guided in their reading and helped to think through the bases for their own faith. They need to develop mental integrity—to learn to trust their own mind and experiences. They require help in finding the real content and the meaning of the religious language that they use too glibly. They must be taught to translate some of this symbolic language into modern terms in order to appreciate its significance more fully.

They need to be guided to genuine experiences that will parallel their beliefs. A nominal or intellectual acceptance of the validity of prayer is shallow and can be uprooted easily by keen skepticism, so they should learn the lift and the power of prayer through actual practice. As they learn to be conscious of the presence of God, that consciousness grows into a conviction that cannot be shaken. The cynic may scoff at love, but the man or the woman who has known its power and beauty is not disturbed. Religion, like love, must be experienced in order to have value for the individual. We can help our youth to discover what daily experiences may be considered religious, and how ordinary experiences can be lifted to that level.

Another group is inarticulate when it comes to finding expression for their religious faith or aspirations. They cannot naturally or honestly use the expressions that others do; they do not know how to express themselves in other terms, and so they remain silent. They refuse to participate in church services and often cease to attend them. Sometimes they feel that they must have "something queer" about themselves since they cannot feel and talk as others do about religion.

Philip Gendreau

"Looking forward beyond my stay on earth I see our country becoming richer and more powerful. But to make her prosperity more than superficial, her moral and intellectual development should keep pace with her material growth."—GEORGE PEABODY, philanthropist.

It is important to help these young people become more articulate. Experiences are heightened subtly when they have been crystallized into some form of expression—be it in words, music, art or action. The whole matter of sharing with others, too, depends upon the ability to find mediums of expression. Limiting ourselves here to the use of words, we can find ways to help these silent people. First, we must win their confidence. In intimate conversations we can talk about our own thoughts and problems and help them to face theirs. In groups, carefully selected poems, prayers, or prose statements about God, prayer, or whatever the topic is, often helps. Members of the group may be encouraged to choose those that most nearly approximate their own feelings or thoughts, and then discuss why. As they become aware of the wide range of human thought and feeling, and of the difficulty of putting emotions into words, even the most reticent members become less self-conscious. Often their faces light up as they find in these words of others, expressions for their own experiences. "I've often felt like this, but haven't known how to say it," said one. Another remarked, "I'd like to know the man who wrote this. He seems to feel the way I do about things."

A third group consists of those who openly challenge the traditional language and beliefs of religion. These young people have been educated in a scientific age that does not train men to follow authority blindly but rather to search open-mindedly for truth, to think for themselves, to express themselves. As a result they have developed a certain degree of confidence in the integrity of their own thoughts and experiences. They may express themselves in quite unorthodox terms. God to them may be "the integrating force of the universe," "the ultimate good," "the creative force that keeps pulling us up to be our best." They probably will not describe certain persons as being sinners, but they may say that the unfortunate ones have become disintegrated, egocentric, the victims of paranoia, megalomania or schizophrenia!

We need not become unduly alarmed about this terminology. After all, these young people are doing what religious men and women have done through the centuries—expressing themselves in the symbols that mean most to them. Words do not contain reality, they are but symbols for realities. We must come to understand what lies back of them and what we can do about it.

This group, however, often has much impatience and even intolerance of the historic past of religion. These young people need, somehow, to be brought to realize that they do not form a new generation in themselves. The spiritually sensitive men and women through the ages have been deeply aware of wrong relationships between persons and of conflicts within individuals that have disrupted their lives. They may not have known as much about what caused these disruptions as we know today but they instinctively realized the basic need of living in right relationships with others and with God. A social worker recently remarked that many psychiatric techniques are used to get the effects that a vital religion naturally has. Be that as it may, young people need help in realizing that the symbolic language of religion which may sound strange and unscientific to them has, after all, bound up in it the great wealth of human experiences in the age-old struggle to find God and the meaning of life. Though couched in a strange tongue, the vision of social justice and righteousness of the great prophets and of Jesus has never been surpassed. These young people need to learn that the language of religion like the language of science must be understood to have significance for us, and we need to be as zealous in our pursuit of one as the other.

Progress in any field necessarily depends upon language. Our problem becomes a twofold one—we need to bridge the gap that time makes in the meaning of words in order to give content and significance to the historical and traditional language of religion; secondly, we must encourage our young people to express themselves in their own way, rather than to force them to accept the symbolic language of previous generations. Often in learning to tell of their convictions they will develop new and deep appreciations for the efforts of others.

"On the Other Hand—"

(Concluded from page 37)

their eyes and the sentence is "told," not read word for word.

How can one judge the success of a group discussion? Ask yourself these questions and if you can answer yes, the discussion was well worth the time and the effort put into it:

1. Did it create a more intelligent public opinion?
2. Did it help to solve problems cooperatively?
3. Did it promote tolerance?
4. Did it provide practice in democratic procedure?
5. Do the members desire to meet again?

Remember, as Charles M. Schwab has said, "Many of us think of salesmen as people traveling around with sample kits. Instead, we are all salesmen, every day of our lives. We are selling our ideas, our plans, our energies, our enthusiasm to those with whom we come in contact." But be sure to see the other side of the question, too!

RESOURCE MATERIALS

Free Pamphlets

What Is the Discussion Leader's Job? United States Department of Agriculture, Washington, D. C. Bulletin 3D.

Suggestions for Discussion Group Leaders. Suggestions for Discussion Group Members. United States Department of Agriculture, Bureau of Agricultural Economics, Division of Program Study and Discussion, Washington, D. C.

How to Plan Discussion Programs. By Robert A. Polson. Bulletin 419. Extension Service of the New York State College of Agriculture, Ithaca, N. Y.

How to Conduct Group Discussion. By A. F. Wileden and H. L. Ewbank. Circular 276, August 1935, Extension Service of the College of Agriculture, The University of Wisconsin, Madison, Wis.

Teaching Adults by Discussion. By Thomas Fansler. Pamphlet. Service Bureau for Adult Education, Division of General Education, New York University, New York City.

The Office of Education, United States Department of the Interior, Washington, D. C. Suggestions for organizing discussion groups, and lists of available publications obtainable upon request.

Available for a Small Fee

Carnegie Endowment for International Peace, 405 West 117th Street, New York City. Discussion material on international problems.

Public Affairs Committee, Inc., 8 West 40th St., New York City. Current economic and social problems.

University of Chicago Press, 5750 Ellis Ave., Chicago, Ill. A series of "Public Policies Pamphlets" prepared by authorities.

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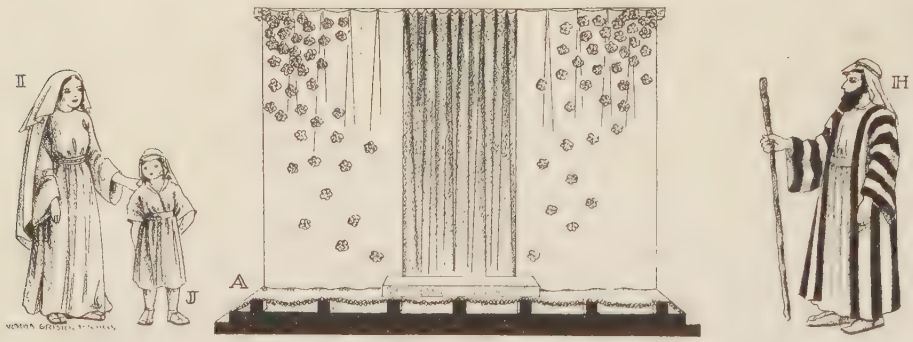
THE DISTINCTION and end of a soundly constituted man is his labor. Use is unified in all his faculties. Use is the end for which he exists.—JAMES A. GARFIELD.

■

LEARN to wait. The trial of patience is itself a blessing. To us, promptitude appears to be essential to satisfaction, but we know nothing of the true meaning of the word promptitude; we measure duration by our own standards of time, not by the solemnity and compass of eternity!—JOSEPH PARKER.



PREPARING

For Your Pageant

By ELEANOR HEAD

PAGEANTS are fascinating in themselves and offer an unusual opportunity for a young people's group to combine seriousness and fun. These are not times for elaborate pageants, but for simple presentations of two or three episodes. At any time it is wise to begin unpretentiously, advancing later to more complicated and spectacular programs.

A group of young people can give a simple pageant at very little cost. The subject must first be decided upon. A presentation of a biblical character is particularly suited to church work. Talented members may plan the episodes and write the lines, but if such talent is lacking, use a prepared text, adapting it as necessary.

Choose someone to direct the entire undertaking and appoint committees for music, business (if tickets are sold) and especially for settings and costumes. An outdoor setting requires little preparation, but must be carefully chosen to provide a fitting but not obtrusive background, whether building or shrubbery. Seating space must be arranged.

Inside settings require more work but often they can be used for other programs. A platform is essential and a secondary platform, centered as in Figure A, or running across the entire width, aids in many groupings. This can be built permanently and stored, or be constructed temporarily of planks.

Long drapes are most adaptable for the all-important background. Curtains of a soft, neutral color may be used. Old sheets or tablecloths can be dyed effectively. Soft blue, lavender or gray-green are safest. After being dyed, the material can be left in the crinkled, unironed stage for added softness from a distance, or it can be ironed for sleeker folds. Two shades or colors are effective as the central tone emphasizes the group in front of it.

Background drapes may be of a uniform color, or they can be sprayed at the top or the bottom with another or the same color of dye in an insect spray, gradually deepening or changing the shade. Thus light gray-green sprayed on the top or the bottom with blue gives depth. Purple over blue adds richness. Another idea is borrowed from the France of happier days when religious processions through the streets of smaller cities were given an unusual and beautiful background. Each householder draped the entire front of his house with snowy-white sheets on which were pinned fresh flowers arranged in a pleasing pattern. For an indoor pageant, a white background generally should be avoided, and paper flowers must be substituted for practical reasons. Flowers can be pinned on before or after the drapes are hung.

A length of lead pipe serves ideally for hanging drapes, but where present restrictions make this impossible, a long strip of wood can be nailed to the wall, and the drapes, strung on a rope, can be nailed at intervals to the wood.

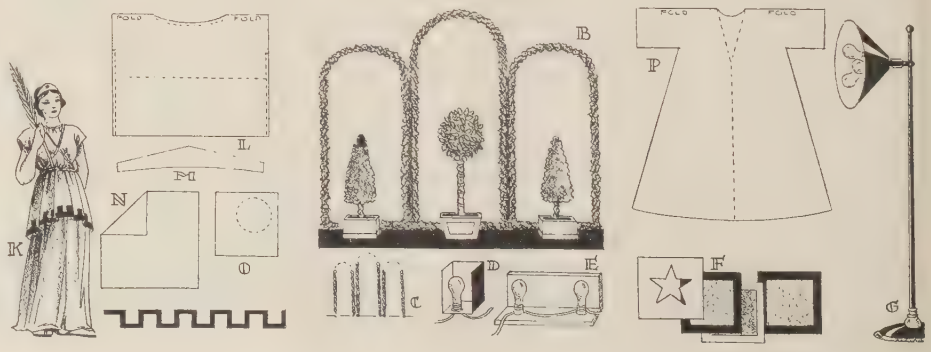
An indoor background suggesting the outdoors is achieved with arched greenery and potted trees as in Figure B. The uprights can be made of rope nailed at the top and the bottom (Fig. C) and wound with any greenery abundant in the neighborhood. The arched tops are most easily constructed of heavy wire, but if this is unobtainable, long, thin branches or tree shoots can be cut and tied into bow forms with thin but stout cord that will not show at a distance. Slender strips of wood soaked in water can be bent and tied, covered with greens and then tacked in place above the uprights.

Lighting is also important. Footlights can be constructed with a string of lamps, such as those used for outdoor illumination, fitted into long boards, one flat and one nailed upright, as in Figure E, showing a small section. The upright board shields the light from spectators. Lamps may also be placed in a box. Tin cracker boxes with one end removed are best, but if unavailable, small wooden shields can be built from packing boxes. The inside of wooden boxes or upright boards should be painted with shining white enamel as a substitute for scarce sheet metal to reflect the light.

Side lights can be manufactured from ordinary bridge or reading lamps tilted as in Figure G. Screw in a two- or three-way socket. The inside of the shade, if not tin, should be painted with white enamel. These lamps can be placed at the sides of the platform behind folding screens. Colored effects are produced by holding squares of cellophane mounted on cardboard frames over the lights, as in Figure F. A lighted shape is made with a cardboard square having the form such as a star or a cross, cut out.

Costuming is the primary factor in a pageant, and colors should be planned as a harmonious whole, not as individual garments. Rainbow colors prove to be effective as well as white or cream with one or two bright colors. Yellows and oranges can be seen farthest. Blues, grays and lavenders lose emphasis with distance and must have a bright background. Costumes, especially for a group clad alike, should be made by the entire costume committee working together, not individually. Again old sheets can be a basic material, with a minimum expense for the necessary dyes.

Biblical costumes are easy to make. Pattern P is variously adaptable. Cut patterns of old cloth and adjust to individuals by pinning. Costume P is sewed



together under the arms and along the sides. It may or may not be hemmed, as desired. With the front cut following dotted lines the garment becomes a man's outer cloak, as in Figure H. Opening down the back, it becomes a woman's gown as in Figure I. Shortened, it is a child's costume, as in Figure J. The man's undergarment is similar, but sleeveless and opens down the back. A sash or a cord is tied around the waist. The outside cloak can be painted in wide stripes with show-card colors or oil paint. Place the cut but not yet sewn garments over newspapers on a table. Rule stripes with a pencil. When painting, use as a guide a strip of cardboard waxed with paraffin, held against the stripe edge.

Headdresses for men, women and children are cloth squares. For a woman a square should be at least one yard. Fold back one corner, as in Figure N, and tie around the head under the fold. The man's headdress is about two feet square and tied around the crown as indicated by the circle in Figure O. A child's is similar, but smaller. Sandals should be worn with these costumes. A variation of the man's cloak, worn over a garment with sleeves as often seen in religious paintings, is a large square of material draped under the right arm, with two corners pinned together over the left shoulder. Excellent costume ideas are found in prints of famous paintings. But check their authenticity, as many Renaissance painters costumed biblical characters in the styles of their own time. *The National Geographic Magazine* is another rich source for costume suggestions.

Classic Greek costumes are often required in pageants to represent abstract ideas like Faith, Hope and Charity. Such costumes are most easily made with a long fairly full skirt and an ample overblouse, cut like Pattern L. The extended neckline is gathered. There are no sleeves except those formed by sewing under the arms as indicated by dotted lines. The blouse can be simply belted with a cord, or the cord can be crossed in front and brought around the back of the neck as in Figure K. Classical costumes may be white or colored, plain or with painted borders. Much of the home-made look will be eliminated if each costume is put on a dressmaker's dummy, sprayed with water till slightly damp, then arranged in graceful folds and allowed to dry. Costumes not so treated should be pressed carefully and then worn at one rehearsal so a few natural folds will be formed.

■

COURAGE for the great sorrows of life, and patience for the small ones, and then when you have accomplished your daily task, go to sleep in peace. God is awake. —VICTOR HUGO.

Proper Organization Makes a Difference

By WARD B. HURLBURT

MANY a youth program in a local church has succeeded or failed because of its "setup." Other things being equal, the matter of organization does make a real difference. Witness the recent experience of the First Baptist Church, Albion, N. Y.

During the past four years this church of approximately 400 resident members has met the "society" needs of its children and young people rather satisfactorily with a junior group meeting in the chapel Sunday afternoons and an older group meeting in the parsonage Sunday evenings. During the first year of the four-year period these groups were being built up and integrated. In the second and third years of the period both societies were decidedly flourishing and their large memberships seemed to be happy. Last year there came evidences that the previous integration was waning. At times discontent broke out openly, when the older members of each group took exception to the influx of new and younger members. Such discontent resulted in somewhat smaller attendance at meetings than had been customary in previous years.

No one knew what would happen last fall. The prospects certainly did not seem rosy. When we came together on the first Sunday in September our "society" meetings proved to be quite disheartening. Having been a church with a growing reputation for successful youth work, it appeared that we were facing lean times now. Someone made the easy answer, "Oh, well, young people's societies go in cycles. Every few years one generation slips away and you have to wait until a new group comes along."

However, a handful of concerned folk were not content to accept the situation on that basis. At least, we would look for a remedy; we would try to conquer our problem. If we still met with failure we would have the satisfaction of knowing that we had not given in weakly to it.

Several conversations took place. Natural groupings, available time, leadership—we discussed them all and prayed over the matter. Out of the discussion and prayer evolved a plan that provided for four children's and youth groups, in place of our former two societies. With fewer attendants at meetings, we actually felt it wiser to double the number of meetings! The Junior Society would meet Sunday afternoons at the church. Only, instead of trying to cajole older boys and girls to come and "be loyal," we decided to say quite frankly to such members, "We would rather you didn't come." This society was to be only for those in grades 1-5 in public school.

But we did not forget the former Juniors, the ones who were feeling that their Sunday afternoon society had lost its interest for them. A new Intermediate Club should meet their needs. And their inclination to have their grown-up status recognized was taken into consideration by making their meeting come in the evening. Accordingly, the Intermediate Club would now assemble at the parsonage at six o'clock on Sundays, to be in session for an hour and a half. Boys and girls in the sixth, the seventh, and the eighth grades were eligible.

The third group was to be the High School Society. Those in grades 9-12 (freshmen to seniors) would gather at the parsonage at 7:30 on Sunday evenings and remain for fellowship, discussion and refreshments until nine o'clock.

But we still had not met our total youth need, for we felt it necessary to have a fourth distinct society for those beyond high school age, with their out-of-school interests. This group was not very large right now, for many had left our community. But of those available, a number had been our finest leaders in young people's work and it simply did not seem right to cut them adrift. We hit upon the plan of organizing a Saturday Evening Supper Club, to meet at the church from six to eight o'clock, with a 15-cent supper, followed by a round-table discussion period. The Saturday night hour was decided upon because several of our eligible members have taken work in the near-by cities. Most of them come home late Friday night or Saturday afternoon. They return to their boardinghouses or apartments Sunday afternoon.

With these proposals in mind—added to and endorsed enthusiastically by many who familiarized themselves with them—we proceeded to analyze our church constituency and surveyed the public-school enrollment lists to discover the total number of young people who could be invited to our various societies. Personal invitations were mailed out; generous publicity was granted freely by the newspapers; church calendar notes and pulpit announcements were employed.

(Please turn to page 43)

The Right Religion

"How Can We Be Sure That We Have Chosen the Right Religion?"

By CALVIN T. RYAN

THE TITLE of this article is one of forty questions prepared by the Girl Reserves in a high school to be asked of a group of ministers that had been invited to appear before them.

The question is enlightening and also suggestive. It follows as a logical outcome of a natural confusion among youth when they find church ritual and denominational beliefs and patterns of living so diversified among their adults. How, we may truly ask, should we expect them to be other than confused?

Of the forty questions prepared, thirteen of them pertain to the difference between Catholicism and Protestantism. Six others ask about the differences among the Protestant churches in the community. About half of the questions can be termed ecclesiastical. Likewise, since the students asked the questions voluntarily, and since they are given in unselected form, they show the confusion in the minds of youth. These young people desire to know how they can be sure that they have chosen the right religion.

Here are some questions that indicate the religious thinking of those girls:

Why do we have religion? What is it supposed to accomplish?

What can a person do to increase his faith and belief in God?

Why are there so many different types of religion?

Why should we go to church?

Should you go to both church and church school?

What part does the church play in the world conflict?

Is the United States losing its religion?

Why do some people believe in the Lord and some have no faith?

These are wholesome questions. They indicate a wholesome curiosity about a very serious matter. What can we do to help them? Perhaps each case will require individual treatment. Our first concern should be that we, as adults, do not confuse these young people. Differences between churches, or what these girls think of as differences between religions, loom large in their thinking. They become confused. Among some adults we may suspect excuses for not aligning with the church forces, but we can not suspect that of these high school girls. They are definitely confused.

Only a few of the questions have to do with moral issues. Only a few inquire concerning Christian behavior. The following indicate this trend:

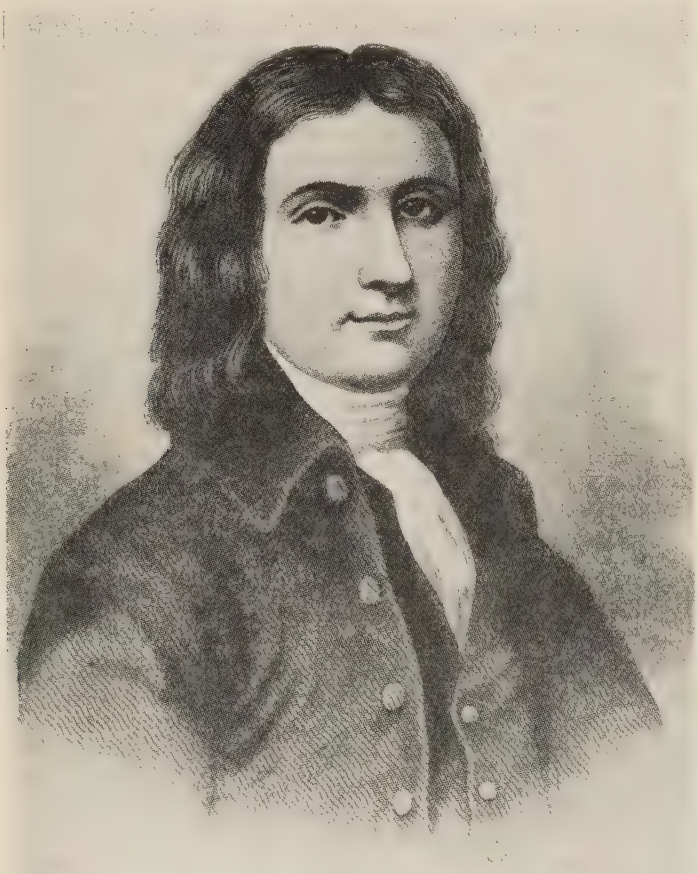
Why do more women attend church than men?

Why is it wrong to attend a movie, go swimming, or have picnics or parties on Sunday?

Is it wrong to eat in restaurants on Sunday, thus requiring that others work?

The behavior of church members disturbs some of them, obviously, for one question reads: "How does the church justify the fact that church members often behave on Sunday and then participate in sinful acts during the week?" And the old one crops up here, namely,

Schoenfeld from Three Lions



JOHN HART WAS A BAPTIST NUMBERED AMONG THE SIGNERS OF THE DECLARATION OF INDEPENDENCE. HE WAS BORN IN HOPEWELL TOWNSHIP, N. J., AND MANY YEARS LATER HE BUILT THE MEETING HOUSE (BELOW) FOR THE BAPTIST CHURCH OF THAT VICINITY. HE WAS FIRST INTERESTED IN FARMING, BUT HE LATER TURNED TO POLITICS AND SERVED IN THE CONTINENTAL CONGRESS AND SEVERAL NEW JERSEY ASSEMBLIES. DESPITE HIS ACTIVE LIFE, HE TOOK TIME TO REMEMBER HIS RELIGION AND HIS HOME

"Some people feel that they receive as much inspiration from nature as from attending church on Sunday. Is this possible?"

One reads the questions of these girls and yearns to help them so much that one asks, perhaps for the first time, "Are my daily life, my habits, my speech, helping or hindering their discovery of the truth they seek?" We must admit that the subject is complex. We must agree that it should be simpler. Who knows which is "the right religion"? Is it the one that I always have known? Then, can it be that all others are wrong? Put yourself in the place of our youth. Most of us have forgotten our own struggles to simplify it all. The answers may seem fairly clear to us after twenty, thirty, forty or fifty years of experience. What did we think at sixteen or eighteen?

To a Protestant it may seem strange that the Catholics conduct services in Latin. One question reads: "Why is the Catholic religion so different from ours?" Another: "Why do some churches require that the congregation kneel for prayer and others do not?" Still another: "Why do some churches have a catechism and for what purpose?"

Perhaps these ecclesiastical behavior patterns do not matter; perhaps they are not the essentials. But for the adolescent trying to find himself in the religious world, they seem significant. If the adult answers, "Oh, they do not matter," he does not help the girls to answer their queries.

It may be an easy reply to say that in time they will have their questions answered. They will acquire through their contacts and experiences the information needed. Some will, but certainly a few scars will remain, indicating old injuries to their religious faiths.

"How can we be sure that we have chosen the right religion?" Let us assume that the girl who asked the question had in mind the right church or the right denomination. If so, then to her, the church, the denomination stands for "religion." So other questions follow, such as "Why do Baptists baptize by immersion and Presbyterian and other churches by sprinkling the water on the head?"

Somewhere instruction should be given in church history. Why did the South believe in slavery, whereas the North did not? How do we help students to understand that question? We give them, or try to give them, an impartial history of the events that lead to the Civil War. We have them read social history, political history. We ask them to read fiction and drama and poetry that enable them to comprehend the problem. They "grow into" the answer to their own question. Only rarely do high school students study any church history. Not even all college students ever comprehend the part that the church has played in the settling of our country. They learn about the Pilgrims and the Puritans, but about the Methodists and the Baptists and the Presbyterians, who settled the West, they learn little.

Shall we say that we can do nothing? Shall we fold our hands and say, "You will understand later"? Shall we make confusion the more confounded by our emphasis on "ours" being the only right religion? I may not know the answer to the question originally asked, but I do know that it will not be satisfactorily answered by denominational emphasis.

Worship Service

THEME: "Ye Are Not Your Own"

SOFT MUSIC: "I Am Thine, O Lord" (one stanza)

LEADER: "Ye are not your own; for ye were bought with a price." As the quartette sings this hymn may we each make it our prayer.

QUARTETTE: "I Am Thine, O Lord" (one stanza)

1ST CANDLE LIGHTER: I light this candle, symbolic of the physical strength that I now dedicate to the Lord, whose I am and whom I serve.

SCRIPTURE: Mark 12: 30

QUARTETTE: "Give of Your Best to the Master" (silent prayer of dedication)

2ND CANDLE LIGHTER: This candle symbolizes my time. I light it as I dedicate to my Lord every moment of my time, whether spent in work, in rest or in recreation.

SCRIPTURE: Eph. 5: 15-16

QUARTETTE: "Take My Moments and My Days"

1ST CANDLE LIGHTER: This candle, symbolic of my talents, God's gifts to me, I dedicate to be used in his service and in blessing to my fellow men.

SCRIPTURE: Matt. 25: 15, Rom. 12: 11, 1 Cor. 12: 4

QUARTETTE: "Take My Voice and Let Me Sing"

2ND LIGHTER: I light this candle, symbolic of my material possessions. All I am and have I dedicate to my Lord to be used as he shall guide me.

SCRIPTURE: Mal. 3: 10

QUARTETTE: "Take My Silver and My Gold"

1ST LIGHTER: I light this candle, symbolic of my thoughts, that I dedicate to Christ, praying that he will help me to keep them clean, gracious, fair to all races and people.

SCRIPTURE: Phil. 4: 8, Isa. 55: 8-9

QUARTETTE: "Take Time to Be Holy" (one stanza)

2ND LIGHTER: I light this candle, symbolic of my will, praying that like my Master I may always be ready to say, "Not my will, but thine be done."

SCRIPTURE: Psalm 143: 10

QUARTETTE: "Take My Will and Make It Thine"

1ST LIGHTER: I light this candle, symbolic of my love for Christ, my love, which, if made perfect gives to him all I have and all I am.

SCRIPTURE: John 4: 19-21, 1 Cor. 13: 4-8 (Moffatt)

QUARTETTE: "Take My Love, My Lord, I Pour"

PRAYER OF DEDICATION (in unison): Our Father, we are thine, we have been bought with a price, even the precious blood of Jesus. We pray thee to accept the rededication of ourselves, body, mind and spirit. May self be lost in Christ, and may we truly pray, thy will be done, O Christ, in every area of our lives. Amen.

QUARTETTE: "Have Thine Own Way, Lord"

PROPER ORGANIZATION

(Concluded from page 41)

From the start the new setup met with splendid response. Attendance and enrollment in all four groups were surprisingly uniform. That is, no society was unduly large and no society unduly small. The weekly attendance was about 60, and the total enrollment about 85. All the societies appear to be happily integrated and there is no question about attending merely to be "loyal." The four groups share a healthy spirit of rivalry and an equally strong spirit of mutual interest. Evolving proper organization seems to have been the answer to our local youth needs. Truly our church has seen failure and defeat transformed into most encouraging success.

■

I MUST ever believe that religion substantially good which produces an honest life, and we have been authorized by one whom you and I equally respect, to judge of the tree by its fruit.—THOMAS JEFFERSON.

■

I FIND the doing of the will of God leaves me no time for disputing about his plans.—GEORGE MACDONALD.

College Night Social

By EMILE FAUBERT

HOW ABOUT assembling the young people for a "College Night Social" this month? This party works out especially well for a large group, but it can be adapted easily for a smaller group. It takes a great deal of advance preparation, but what social for a group of forty or more young people can ever be successful without that? This is also an economical social, for decorations and properties can be easily made with a few inexpensive articles.

How should we go about preparing for such a social? What do we need? How about publicity? What kind of decorations are suitable?

First of all, the social committee should hold its initial meeting at least a month before the social is scheduled. The date for the social should be cleared through the church office to be sure that there will be no conflicting activities in the church that evening. The number of people expected to attend should be estimated, for this will determine the number of college teams participating. If some forty to fifty people come, four teams will be sufficient; add another two teams if more than sixty people are expected. It is easier to have an equal number of teams. After what colleges will you name these teams? Perhaps you have a few universities and colleges near by that afford suggestions. It might be a good idea to choose four of the better known Baptist colleges.

Once you have decided on the colleges, you can then start talking about publicity and decorations. One or two posters should be made and placed in conspicuous positions about the church building. These should be enthusiastic and colorful, telling the folks about the great college "field day" that is to be held at the "First Baptist Stadium" and naming the four competing teams. These posters should be put up two weeks before the event takes place. The Sunday preceding the social, small four- by six-inch mimeographed or printed flyers might be distributed to the young people. Use brightly colored paper with a collegiate drawing and a short, gay invitation. If the society has a newspaper of its own it should contain good articles about the social. The city paper should also carry a story regarding the event. Publicity is most important and if it is alive and bubbling over with enthusiasm it will make the readers feel that the committee really has something big planned.

For decorations, large banners and stickers should be placed about the hall. Banners can be made on white or colored paper using the individual school colors.

At this first meeting the person who will lead the games must be selected. In this type of social, it is most important to have someone well liked, a good leader with a clear voice and plenty of enthusiasm. It will be up to him to choose games that will fit the occasion. A few will be suggested here, but others may be more appropriate for your group.

It would also be a good idea if the four team captains came from the committee in charge. It is necessary to have someone "in the know" to head the various teams. These captains would do well to wear sweaters with homemade letters pinned on the front, identifying the school they represent.

Refreshments should be in keeping with the general scheme of the evening. Hot dogs and a beverage would be appropriate, but the finances of the group and the availability of foodstuffs will determine what to serve. A subcommittee should be appointed to work well in advance on this.

A second meeting of the committee should be held not later than the week preceding the social. Committee heads should report and straighten out last-minute details. The person in charge of the games should have a list of properties ready and a large portable blackboard should be lined and lettered to form the scoreboard for the field day activities. On the opposite page is an illustration of the scoreboard.

It is important to have the properties needed for the games conveniently located on the night of the social, for if time must be taken out to hunt for properties it spoils the continuity of the program and shows poor planning. Place all properties in one convenient spot and in the order needed. Make up a list such as the following:

1. Colored ribbon (optional for end of races)
2. Four bean bags—rather heavy if possible
3. Measuring tape
4. Four safety-match boxes
5. Heavy rope—25 to 30 feet long
6. Four wooden or steel hoops
7. Four candles
8. Two dozen paper plates (heavy weight)

The night of the social the captains should meet in advance with the coach (the person conducting the games) and he should go over the program with them. This will enable the captains to know when it is best for their teams to sing and cheer and when to listen to instructions. Throughout the evening's events the teams should be encouraged to give their cheers and songs. This adds to the fun of the evening. Much of this depends upon the alertness of the team captains. They should follow the whistle of the coach and encourage team members to listen when the whistle blows.

If a record player is at hand, college songs and marches might be played as

TO INSURE SUCCESS, THE COMMITTEE SHOULD HOLD ITS INITIAL MEETING AT LEAST A MONTH BEFORE THE SOCIAL IS SCHEDULED

Ellis O. Hinsey

EVENTS	(Insert name of a school at top of each column)			
1. Cheers and Songs				
2. Cross-country Race				
3. Tug-o'-war				
4. Obstacle Race				
5. Standing Broad Grin				
6. Relay—Candle				
7. Shot-put				
8. Heel-toe Relay				
9. Discus Throw				
Total				

the young people begin gathering. This will help put them in the mood for the evening. As the young people enter the "stadium" slips containing one of the four school names should be handed out and whatever team they find written on the slip will be their college for the evening. Team captains should be in the corners of the hall, standing under their school banners waiting to greet their teammates and introduce them to any strangers.

At the specified time, the coach should blow his whistle and explain the object of the evening to those present. It is a college field day and the four colleges present will compete in the various events scheduled for the evening. Plenty of noise and pep will be needed. The scoring board should be explained. The winning team in each event will receive a score of five points, second place gets three points and third gets one point. State that the advisers (or any other adult present) will be the final judges in all events.

Cheers and Songs. To begin, each team will think up a cheer and a song that will be used the rest of the evening. These will be judged and scored in the same manner as other events. Songs must have original words, but familiar tunes may be used. Give the group ten minutes to compose these. At the end of that time, the captains will lead their respective groups in the song and the cheer they have composed for the benefit of the judges. The scorekeeper places the results on the scoreboard.

Cross-country Race. The four teams line up at one end of the room facing the other end. At a signal, the first person crosses his legs and runs with legs crossed to the other wall, touches it and returns touching off the second person. Legs must not be uncrossed while the person runs. Place the score on the board.

Throughout these events the teams should be encouraged to give their cheers and songs that will add to the effectiveness of the evening. Much of this depends on the alertness of the team captains. When the whistle blows for the explanation of the next event, the captains should encourage the group to listen.

Tug-o'-war. This will be the same as the one used outdoors. A large rope is used and two of the teams will be matched against each other. Then the other two teams contend. The two winners vie for first place, the loser automatically having second place, and the other two teams fight it out for the third place, one point.

Obstacle Race. Assistants who have been informed beforehand prepare the room for this race. In the meantime, team captains lead their teams in songs and cheers. When all is in readiness the coach explains the procedure. In front of each line at the other end of the room, two chairs are arranged facing each other making a fencelike barrier. In another corner are four wooden or light metal hoops. Three other points are then established for the contestants. On the starting signal the first in each line walks to the chairs, climbs over, walks to obstacle Number 2 and slips the hoop over his head, then proceeds to obstacle Number 3. He must turn and walk backward (as fast as possible, but walking) to the fourth point in the room. At this point he crouches on his haunches and proceeds to the fifth point where he gets on all fours and goes backward to the head of the line where he touches off the second person on his team.

Standing Broad Grin.[1] One person from each team is chosen to represent the team in this event, usually the person with the biggest grin. All four contestants are lined up and are instructed to grin as broadly as possible. The measurements are taken and scored in order for first, second and third places.

Relay. Candle in the Dark. The first man on each team is given a candle and a box of safety matches. Lights are put out and at a starting signal the first man must light the candle, run to the opposite end and back and pass the candle and the matches to the second person. If the candle goes out while the person is running, he must stop where he is, relight it, then proceed. In conducting this race be sure that there are no inflammable materials within easy reach of the candles. There will be sufficient light given by the four candles for the contestants to see where they are going, and team members will guide them verbally to the line. This is an exciting race!

Shot-put. Choose three girls from each team to compete. A rather heavy beanbag is used. A small circle is drawn on the floor in which each girl must remain when throwing the bag in the shot-put manner—the bag being thrown from the shoulder with the whole body being used in the movement. The total distance of the three girls from one team is added and divided by three. thus giving the mean score for each team. Give first- to third-place scores for this event.

Heel-toe Relay. Line up in a similar manner as in other relays. Contestants must run this race by placing the left heel in front of the right toe, then the right heel in front of the left toe, etc. It is a comical race to watch and should be fun.

Discus Throw.[1] Each contestant is provided with a paper plate. For the sake of economy some two dozen plates will suffice, for they can be used a second time. The one throwing the plate the farthest, using the regulation discus throwing method, wins three points for his team. The next wins second place for his team. It is possible for all three points to be won by three members of the same team.

Total the points from the nine events. and the team having the highest score is the winner of the evening. A cup may be awarded to the team (filled with candy, etc.), or individual prizes may be given. Refreshments should be served as soon after the awards as possible.

This party should take about two hours. The one important thing to remember about this kind of social is the preparation, for all must be in readiness beforehand and events run off in clockwork order, or the group will lose enthusiasm and the party will drag. The participants should have that "all tired out, but it was great" feeling at the close of such a social.

■

SINCE traveling is so restricted these days, you will enjoy a make-believe trip. Be on hand next month to learn all about it. Violet M. Roberts explains the itinerary in "A Travel Party." You and your friends can visit faraway places without ever leaving the room.

[1] With thanks to the authors of *The Complete Book of Games*, Clement Wood and Gloria Goddard, and to Garden City Pub. Co., Inc., owners of its copyright.

Major Trends in Alcohol Education

By JAMES A. CRAIN

THERE ARE encouraging signs of an awakening in a new and more intelligent interest on the part of the general public to the evils of alcohol in our national life and to the need for more effective alcohol education. A significant factor in the situation is that this interest is arising among persons not usually associated with the conventional temperance organizations, and thus represents a possible substantial support for any reasonable program of legislative restriction upon the beverage alcohol traffic which these organizations may project.

Growth of Dry Sentiment

Failure of the liquor industry to keep the promises made on its behalf by the sponsors of repeal is a factor in the origin and growth of this dry sentiment. Many citizens who ordinarily are not disposed to concern themselves over the habits and practices of others have become alarmed over the prevalence of drinking and drunkenness among civilian war workers, especially as it affects the production of guns, tanks, airplanes, and munitions, on which the lives of their sons on the fighting fronts may depend. There has also been considerable concern over drunkenness among men in uniform, though this problem has been relieved considerably by strict orders limiting sales of liquor on military property of the United States to 3.2 per cent beer and by the placing of military police and shore patrols on trains and in areas where men of the armed forces congregate in off-duty hours.

The prevalence of wartime wages has served to increase drinking in industrial areas, and the drinking driver continues to be a problem despite reduction in automobile driving due to gasoline rationing. Drinking among young people is a matter of serious concern, especially when alcohol so frequently appears as a factor in juvenile delinquency. The frequent employment of both father and mother in war industries is having a dangerous effect upon the family, and the impression prevails that off-duty drinking, especially on week ends and following payday is an important factor in the retardation of war production. Only a few studies have been made, but those available show that disciplinary

Thoughtful citizens are perceiving that whereas the war effort demands our best, drinking results in lowered morale and in industrial inefficiency

action for drinking is more frequently necessary among workers who have been employed less than five years, those with low educational levels, and among those who have personality or family maladjustments.

Increased attention is being given to alcohol education by the public education systems of the several states, usually in co-operation with the state Congress of Parents and Teachers. In 1941 thirty-eight states had established committees for the study of alcohol and narcotics, and in certain of them, including Ohio, Mississippi, and Florida, qualified directors have been employed by the state department of education to supervise the teaching. Dr. Howard E. Hamlin, Ph.D., former professor of physiology in Ohio State University and now state director of narcotic education, describes the new trend as efforts to bring about the "extinction" of antisocial habits, including the use of alcohol, by changing the social climate and by substituting new ways of life "so creative and thrilling that we would choose to heed the established facts of hygiene and social conduct, rather than thoughtlessly, indifferently, or defiantly, to violate them." Under the leadership of Anne Roe, Ph.D., the Laboratory of Applied Physiology of Yale University has recently made a thorough study of the alcohol education programs of the various state educational systems, and this study is attracting favorable attention. We can therefore expect in the future a renewed interest in alcohol education among leaders in primary and secondary schools.

The Victims of Alcohol

One of the most important aspects of the new trend is the increased attention being given to the victims of alcohol. It is estimated that approximately 39,000,000 people in the United States use alcohol. Of this number approximately 1,000,000 use it to excess. Of the excessive users perhaps 600,000 can be classed as chronic alcoholics. Of this 600,000, approximately 200,000 are what is known as "primary addicts"—that is, they have been excessive users from their first experiences with it. The remaining 400,000 grew into chronic addiction from beginnings as moderate users. The testimony of numerous psychiatrists in charge of sanitariums for the treatment of chronic alcoholism is that these individuals are sick persons. Their illness is usually both physiological and psychological. Since alcohol supplies calories but no vitamins, they are usually the victims of avitaminosis and easily contract diseases connected with vitamin deficiency.

A Public Responsibility

Dr. Lawrence Kolb, assistant surgeon general of the U. S. Public Health Service, pleads for the establishment of hospitals by federal, state, and municipal governments, for the treatment of inebriates. They are, he affirms, just as much problems of public health as are victims of syphilis, smallpox, or tuberculosis. The common practice of arresting chronic alcoholics, throwing them into dirty jails, bringing them shivering, twitching, and nervously unstrung before a police judge the next morning to be sentenced to ten days in jail or thirty days in the workhouse is, he says, a barbaric practice which every municipal judge knows to be futile. Instead of the police and the jail, he would substitute the psychiatrist and the hospital. We may expect in the future a substantial improvement in the treatment of alcoholics.

For those who believe with the writer that the solution of the alcohol problem involves not only adequate education against its beverage use and adequate care for its victims, but also effective social control of the beverage alcohol industry, there remains the encouragement arising from continued gains of local option in all sorts of political subdivisions, from precincts to counties, throughout those states where local option is permitted. Large sections of many states are now dry under this device, and the prospects are for a continuance of this trend. The trends in alcohol education enumerated here will lay the foundation for intelligent and effective control measures in the future.

Laymen OR *Churchmen?*

By J. GORDON CHAMBERLAIN

THE CHURCH has many laymen. It needs churchmen. The layman is one who makes no claim to authority, who is not an expert. The solid rock upon which the foundations of the church are laid should be a great body of ordinary men and women who aspire to be more than laymen—who want to be churchmen.

The churchman appreciates the total mission of the church in the world. The church is not a product, an innovation, or construction of the present. It comes down through a long history of significant and formative experiences, the product of a spiritual dynamic that has expressed itself in unnumbered aspects of the world's life. The church is not a worship service, or a building, or a study group, or a vested choir. These are but four of the points at which we see the church at work.

The Church's Total Program

The churchman sees the place and essential relationship of every part of the church's work—adult education, hospitals, evangelism, leadership training, agricultural missions, old people's homes, Bible conferences, printing presses—on and on the list goes. All these are parts of the vast and varied work of the Christian church. It is not enough to be interested only in the distribution of portions of the Scriptures, any more than it is enough to give only to the current expenses of one's own church. No one knows everything about all the church does, but this is fundamental to churchmanship—to have an appreciation of the all-around program of the historic church and to fit each phase into a unified point of view.

An obvious outgrowth of such a point of view will be that the churchman is primarily interested in the spiritual program of the church and not solely in its business or "practical" affairs. How pathetically often the purse strings of the church's life are in the hands of men and women who have little understanding of the underlying purpose for the church itself, who are more concerned for low light bills than for high moral standards among the youth of the community. How often do the deacons and trustees stop their discussions about larger Easter collections, statistics of church-school attendance, or building problems, and spend equal time discussing the spiritual life of the congregation, the moral problems of the community, the social needs of the underprivileged, or the lack of religious reading among the men of the church? Just because a man deals with financial problems in his business is no excuse for him to be concerned only for the finances of the church. The churchman puts the Christian program and purpose of the church first.

This always involves continued study of what that purpose is, what that program should be, and should not be based only on the desire to be a churchman. The churchman's interest and concern are the products of solid knowledge of the Bible and the history of Christianity. How can anyone fully appreciate the church's organization, its ordinances, or its forms of worship, without knowing something of their inception and acceptance at the beginning of the church's life? The churchman never graduates from study in the church, any more than he can ever graduate from studying in his business, or in his profession, or in his trade. Not all of this is learned through textbooks and classes, for our intellectual development, our growth in knowledge, are effected in many different ways. No one form has priority.

Perhaps as important as all else is the churchman's inner motivation. If he becomes interested in all phases of the church in order to be a sort of ecclesiastical encyclopedia, if he concentrates his attention on the church's program because he is told to, or if he studies as a sort of intellectual exercise, then nothing much is gained. The churchman is motivated by his Christian faith. His loyalty to the "church" (not in the sense of an organization, but in the sense of the worldwide fellowship responsible for demonstrating and extending the Christian gospel) is his supreme loyalty in life. His criterion for social, political, and economic decisions and actions is the welfare of the "church."

The churchman feels the same "call" to a life of Christian service as the minister, and there are many advantages in being a lay churchman rather than a clergyman. There is a significant place in the church for men and women who continue their business or profession to earn their living, but whose prime interest and deepest concern are for their work in the church. There is room for a man who, as one layman does, gives half of each business day to the work of the church and the denomination—that being his interpretation of Christian service.

Partners with the Minister

It should be clear that the way to get churchmen is not by some clever trick or secret device. Churchmen are developed over years of work, but they can only grow out of a "point of view" promoted throughout the entire church program. Churchmen, you might say, are men and women with an adequate "working philosophy" about the church. And a philosophy grows; it isn't manufactured. There is no short cut.

But even this longer process depends primarily on the minister. So very often there are men, able and ready to be challenged, in the congregation who are never ushered into the real inside workings of the church, who never have the door of all that churchmanship may mean opened to them. And the minister is usually the "keeper of the door." Perhaps he himself doesn't know enough about the total church to get excited about it. Perhaps he himself doesn't realize the great possibilities of the kinds of work that there are to be done in every local church. Perhaps he has never realized that the regular boards and committees of the church are the principal and most significant proving grounds where laymen may learn to become churchmen. Perhaps he just never realized that the entire church is a school. It is around the minister that the beginning must be made in each church. But the goal should be that every church member is a partner along with the minister in a co-operative effort to do all of the church's work in the community and around the world.

Certainly something like this was in his mind when the author of First Peter wrote to the Christians of his day, "Come, and like living stones yourselves, be built into a spiritual house, to form a consecrated priesthood for the offering of those spiritual sacrifices that are acceptable to God."

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Gospel of the Son of God: Studies in Mark

AIM: To follow Mark's vivid account of our Lord's many deeds of power and love with a view to creating and deepening the desire and purpose to be followers of Jesus and unselfish servants of our fellow men

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LESSON 10—MARCH 5

Jesus Urges His Disciples to Watch

Mark 13:1-37

Mark 13: 3-10, 31-37

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

KEY VERSE: *Watch ye therefore: for ye know not when the master of the house cometh.—Mark 13: 35*

TO BE READ EACH DAY

Feb. 28. M. Warning Against Deceivers. Mark 13: 3-10
Feb. 29. T. Watching for the Lord. Mark 13: 31-37
Mar. 1. W. Wisdom in Watching. Matthew 24: 45-51
Mar. 2. T. Blessedness in Watching. Luke 12: 35-40
Mar. 3. F. Watch and Be Sober. 1 Thessalonians 5: 1-11
Mar. 4. S. "Watch Thou in All Things." 2 Timothy 4: 1-8
Mar. 5. S. Vigilance and Victory. 1 Peter 5: 6-11

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Jesus' discussion of things to come, as given in Mark 13: 3-10, should be studied with considerable care. The teacher should not be led into a doctrinal dispute about this passage of Scripture or its parallel, Matthew 24: 3ff. Woven through the two passages is the thought of two coming events: (1) Christ's prediction of his return to earth after his death, and (2) his prediction of the destruction of Jerusalem. In addition, Jesus also laid down some principles of conduct to guide his disciples.

Second Coming of Christ

The Scriptures reveal that the first disciples understood that Jesus would come again "in like manner as ye have seen him go" (Acts 1: 10). (See Matt. 16: 27; 24: 27; John 14: 3; James 5: 7; Titus 2: 13; 1 Tim. 6: 14.) Because the disciples understood this to mean that Jesus would come very soon, they waited for years in constant hope of seeing him. In course of time, however, they began to extend the divine timetable. So in Second Peter appears this question: "Where is the promise of his coming?" (2 Pet. 3: 4). And the answer is that the Lord does not follow a man-made calendar. "One day is with the Lord as a thousand years" (2 Pet. 3: 8).

Jesus had cautioned his followers not to try to set a date for his coming. Neither man nor angel knew the date (Matt. 24: 36). Jesus said that he would come when people were *not* expecting him (Matt. 24: 42, 44). But he wanted them to be ready at all times.

Destruction of Jerusalem

The statements of Jesus as quoted today were introduced by reference to the impending destruction of Jerusalem. This event in history seemed predictable on the basis of the growing tide of anti-Semitism. The Roman Empire had been having trouble with the Jews of Palestine for a long time. It is believed that only a few years before Jesus came to the Temple at the age of twelve, Arch-

elaus, ethnarch of Judea, caused a general slaughter of ten thousand Jews in Jerusalem. A little later, two thousand more were crucified at one time. Josephus, the Jewish historian, asserted that fifty thousand perished in a general massacre in Alexandria and in other large centers. Pilate's successor in office had 3,600 men, women, and children slain in Jerusalem. The Jewish War opened in A.D. 66; and the fall of Jerusalem came in A.D. 70.

Analysis

If anyone were able to separate the phrases referring to Christ's second coming from those referring to the destruction of Jerusalem he would gain little in the process. Some of the teachings that apply to one apply to the other and also to a wide variety of situations a Christian might face.

Peter, Andrew, James, and John were with Jesus on the Mount of Olives. An hour earlier they had left the Temple in Jerusalem, and perhaps one of them had called attention to the imposing beauty of the structure. Every Jew was proud of it. Instead of becoming enthusiastic about the magnificence of the Temple, however, Jesus predicted its destruction. At the first opportunity, therefore, these disciples asked Jesus privately when the destruction of Jerusalem would occur. Jesus' answer was indeed timely. Both the part of the answer that applied to Christ's second coming and the part that applied to the destruction of the Temple were good advice for one facing the challenge of Christian living.

In reply to their question, Jesus warned his friends against listening to rumors, or following the lead of any who would come saying, "I am Christ." He warned them without reservation that they were in for a very hard time. Wars, earthquakes, famines—these would be but the beginning of trouble. Christians would be subjected to every form of pressure to dissuade them from serving Christ. They would suffer before governors, kings, synagogues and councils. The prediction was amply fulfilled in the case of Paul and other early disciples. But they learned to stand up in the face of hard circumstances. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus" (2 Cor. 4: 8-10).

Ready to Suffer

It did not take the disciples long to learn that the Christian life means hardship; and they sought no ease for themselves. Paul declared, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things until this day" (1 Cor. 4: 11ff.).

This characterized the spirit of the church during the first three centuries. Although in face of bitter persecution, many persons lapsed into apostasy; yet there were others who fervently sought martyrdom. In fact, they had to be cautioned by church officials so to speak and act in court as not unnecessarily to arouse the enmity of magistrates.

Watch and Pray

The injunction to watch and pray was given by Jesus on several occasions. (See Matt. 24: 44; 25: 10, 13; Luke 12: 39.) Although the disciples were warned against trying to set even an approximate date, they were not necessarily to assume that his return was being indefinitely postponed.

Although we do not know the day nor hour of the Lord's coming, we are told to act as if it were today. "Blessed are those servants, whom the Lord when he cometh shall find watching" (Luke 12: 37).

The charge to watch calls for far more than dressing in white garments and standing on a mountain or on housetops, as the followers of William Miller did on October 22, 1844. They were expecting the Lord to return on that day. They were wrong in their date and wrong in the method they selected for greeting him. The most specific bit of instruction on what to be doing "when the Son of Man shall come in his glory," is found in Matthew 25: 31ff. Those who are found feeding the hungry, giving drink to the thirsty, shelter to the stranger, clothing to the naked, care to the sick, and attention to the prisoner, will hear the Lord say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34).

The writings of the apostle Paul provide our most fruitful source of suggestions on preparedness for the coming of Jesus. Paul knew the event would be extremely impressive (1 Thess. 4: 16-17), but he was one of the first to see that there is Christian work to be done here on earth. He founded churches and carried on a program of Christian education. He evidently had in mind that Christ's coming was a cause, not for controversy, but for active service.

Next Quarter

Life and Letters of Paul

ADULT TEACHER

By Howard K. Williams

■

The picture presented in Mark 13 is given more fully in Matthew 24 and in Luke 21. For many years these passages have been a battleground for theologians. Since, however, this treatment is practical rather than exegetical, we shall consider some of the practical teachings of the chapter selected rather than review the various interpretations of it.

The Picture

Jesus and his disciples had been in the Temple. As they stood looking about them, the magnificence of the marble and stonework called forth the proud remark from one of the disciples, "Master, see what manner of stones and what buildings are here!" Jesus, however, was unimpressed by this disciple's enthusiasm for the external grandeur of the Temple, because he saw the hollowness and the mockery of its worship. "Seest thou these great buildings? there shall not be left one stone upon another." This prediction was fulfilled in A.D. 70, less than forty years later. Titus, emperor of Rome, took Jerusalem, utterly destroyed the Temple, put an end to Jewish burnt offerings, and crucified hundreds of Jews on the hills surrounding Jerusalem.

Between Jerusalem and the Mount of Olives lies a deep, narrow valley. So, when a person sat on the Mount of Olives he was almost literally "over against the Temple." As Jesus sat there in deep meditation, four of his disciples approached and asked him about his statement concerning the destruction of the Temple and future events.

Two Predictions

The answer Jesus gave was not intended to satisfy curiosity about the future, but to fortify the disciples to meet all emergencies. His counsel can be put into one word: *Watch!* He did, however, predict two events: (1) the destruction of the Temple and of Jerusalem, and (2) his own personal return.

Much discussion has arisen over these verses. Dr. Charles R. Erdman declares that the two series of predictions are so interwoven that great care must be exercised in determining which details should be assigned to each one, and that generous allowance must be made for honest differences of opinion in interpreting passages involving analogy and clothed in language which is frequently figurative.

The Key Word: Watch

Whatever theories may be evolved from this passage, the practical lesson is very clear and is concentrated in the word

"watch." It occurs three times in the latter part of the chapter, and is the key to the entire discourse. A practical application may be developed from this word.

1. *Watch lest false leaders lead you astray.* People are a great deal like sheep. There are comparatively few leaders among them. Most people are followers, who do what others do, or what others tell them to do. They think they are thinking when, as a matter of fact, they are only reviewing the thoughts of others. Unfortunately, a great many leaders are selfish and use their power over others for their own glory, or for money, or for some other selfish interest.

This last statement has been, and is, true in all phases of human life. In industry today we find many good but deceived people following some selfish labor leader who tells them all that he can do for them, but who takes care of himself first. Many a hardship among laboring people could be avoided through good leadership. In politics unscrupulous men with ability may mislead thousands of people.

The same principle applies also in religion. There have been, as Jesus said there would be, many who have posed as messiahs. Leaders of various cults and movements, they have had large followings. Just as Barnum acted on the principle that many people *like* to be fooled, so leaders of this kind dangle great hopes before people's eyes, and people in turn follow them with blind faith.

A young woman was engaged to a young man who, after a lingering illness, died. The girl became disconsolate. Not content to receive the comfort of the Holy Spirit and to wait until her great grief was assuaged, she sought comfort from a spiritualist medium who promised to bring her friend back in order that she might talk with him. Each time she visited the spiritualist he promised the interview, but each time the friend failed to come back. Finally, after weary months of fruitless expectations she gave up all hope in any religion. She was led astray by false leaders.

There are such false leaders in every age. Some of them may even be sincere, but they assert that they know more and can do more than is humanly possible. They are ever ready with supposedly exact data as to the times and the seasons. Jesus warned against putting trust in their predictions.

2. *Watch lest you go astray through persecutions.* In verses 9-30 is a prediction of the destruction of Jerusalem. Some interpreters, however, see in this passage, especially verses 24-27, a longer-ranged prophecy concerning the events preceding the second coming of Christ.

Of the practical application there can be no doubt, whatever interpretation may be placed on the program of events. It is the same lesson: *Watch!* During the period before the destruction of Jerusalem, the disciples were to expect great tribulations, trials, death itself. In all these, however, they were not to be discouraged, nor to give up.

Now, anyone who has tried to follow Jesus, knows what heartaches and trials and disappointments arise, until the sun even seems dark and the night without light even of the moon. Many who follow this course give up. They cannot endure the strain. They forget that Christianity begins with a *crucified* Christ, and that his followers must expect tribulation.

We must watch, then, lest we give up. To help us in those hard days is the Holy Spirit, who is our comforter and guide. So we shall not fail if we depend on the Holy Spirit, and if our faith in Christ is virile and strong. Stephen, Peter, Paul, and others have followed in the heroic line of Hebrews 11.

3. *Watch lest you be deceived by fruitless reckonings.* With charts and diagrams and mathematical calculations, there are persons even today who profess to know the exact time of Christ's visible return to earth. Jesus, however, went to great lengths to warn against such fruitless reckonings; to declare that no man, not even the Son of man himself, knew the day nor the hour. Our chief concern should be Christian service, not idle speculation. We should watch and pray. Prayer will keep us in constant fellowship with Christ, so that we shall be prepared for whatever the future holds.

The best way to watch is to be *ready at all times.* Here are two workmen. One is dishonest, lazy, inefficient. He shirks responsibility and is careless with his work. He watches the door constantly, so that when the foreman comes through he can bend over his work and make believe that he is industrious. The other workman is honest, industrious, careful. He does his work well and strives constantly to improve it. He never watches the door. He does not care when the foreman comes and looks over his shoulder at his work. He is always working the best he can. His work is always ready for inspection.

Which one is truly watching? The workman who is always ready will be unafraid when the foreman comes. If a Christian lives and works for Jesus, because he loves Jesus, he will pay attention to Jesus' commands every day and every part of the day, so that his life and his work will always be ready for inspection. Because he is always ready, he will be ready when Jesus comes.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

The thirteenth chapter of Mark is not an easy chapter to understand, and Christians are by no means of one mind as to what its interpretation should be. But it will be helpful for us to see if we can arrive at some conclusions about which there is apt to be general agreement. To this end, the entire chapter should be read and reread with great care.

Developing the Idea

In its opening verses, the chapter presents an intriguing setting. Jesus and his disciples are together in the foreground on the Mount of Olives. The Temple itself, with its huge columns and massive dome, looms in the background. The disciples have just been admiring its impressive structure with its suggestion of great stability and the promise of endurance for centuries to come. But Jesus breaks in on their comments to suggest that its destruction might be nearer than they think. Instantly, the disciples are all attention. Exhibiting an almost universal desire to see into the future, they ask him, "When shall these things be?" This question elicits from Jesus certain teachings about things to come. Let us try to put down some of the more obvious points he emphasizes in his statement.

The chapter is essentially a warning, and a plea to be ready for God's call whenever and however it comes. The various points appear to be:

1. *Verses 8 and 14-19.* This is obviously a warning of tragic disaster to come. Jesus amplifies his statement by depicting the terror that shall come in those days. Some feel that these predictions were fulfilled when Jerusalem fell to Titus in A.D. 70 and in the destruction that followed. They point out that this is in line with verse 30, "this generation shall not pass, till all these things be done." Others would say the prophecy is not yet fulfilled, or is now being fulfilled in the world. Certainly, Jesus' words here are descriptive of every such calamity brought on by war and ruthless invasion. They also reveal him as the Supreme Realist, who never closed his eyes to the power of evil forces and wicked men in the world.

2. *Verse 10.* All nations must be given the chance to be ready spiritually, whatever befalls. "And the gospel must first be published among all nations." Notice, he does not say "should be," but "*must*

be." He lays on the church a global responsibility. The church must take its missionary task seriously.

3. *Verse 9.* Jesus here specifically warns the disciples of persecutions to come, pointing out (verse 12) how families will be divided over the issue of loyalty to him.

4. *Verses 21-22.* Here Jesus gives a warning against false teachings. Every period of crisis seems to cause an upsurge of fantastic and misleading interpretations of religion.

5. *Verses 13, 26, and 32.* Salvation is promised to those who endure. In the meantime God will not have forgotten them. In his own time (which he alone knows), he will send deliverance through the Son of man.

6. *Verses 34-37.* The chapter ends with a dramatic plea to watch and be spiritually prepared in case God should suddenly confront us with his claim upon our lives.

Now what do these Scriptures say to us in our day? At least three conclusions seem fairly obvious. (1) *Much that we now view as permanent in our civilization is of passing worth.* Material wealth is liable to decay—or to bombing raids. Human plans are liable to failure. Only the unseen things of the spirit survive. (2) *Christ will be the final victor.* When is not for us to know. If we knew precisely God's plans for the future, it might cut the nerve of our efforts in the present. As Dr. E. Stanley Jones suggests, we must trust as though the whole victory depended on God; we must work as though the whole victory depended on us. (3) Though this chapter talks about things to come, *its primary concern is with the present, not with the future.* It urges us to be ready *now.*

Certainly the teaching of this chapter is needed to counteract the easy-going complacency of our times in relation to our responsibilities before God. "I'll get around to it someday," seems to be the attitude of so many people concerning their spiritual obligations. But it is dangerous to play with time as if life in this world went on forever. We need to be right with God today. We may not have tomorrow. If we make our lives count for God today, we do not have to worry about tomorrow. Christ will win. Those who are faithful when the opportunity is given, will share the victory with him.

Discussing the Problem

1. What is involved in being spiritually prepared?

2. Why do so many procrastinate in fulfilling their obligations to God?

3. What opportunities, if unmet by the church today, may be denied tomorrow?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Relate this lesson closely to the one that was studied last week. Today's lesson is a continuation of the teachings Jesus gave on the third day of his last week on earth. He was speaking to his disciples as their accepted Messiah and was looking forward, not only to the trying events of the next few days, but also to the long centuries through which the Christian movement would be continued in every part of the globe. Our pupils are now familiar with the term "global." We are now in the midst of a global war. Explain that the program of Jesus is also global; it is for all nations, all races, all classes, and all ages. It is the only global program that can offset a global war and usher in a permanent global peace.

What Jesus was undertaking to do in this discourse was to prepare his followers—of that day and of all future days—for all circumstances. Emphasize the fact that religion should prepare one to face both life and death. If preachers formerly stressed too much the preparation for death, the present danger is that preachers may not refer to it at all. Intermediates give more thought to death than most adults realize. Morbid dwelling upon it is certainly not to be encouraged among them, but the best preventive of morbid thinking on any subject is wholesome thinking about that subject.

Psychologists are right in saying that the realities of life must be faced. It is foolish to deny that pain and evil are real, or to undertake an escape from them. It is wise to face them and deal with them. Jesus wanted his disciples to know that they would meet dangers, disasters, and hardships of all kinds. He wanted them to know also that great opportunities would come to them. He wanted them to be prepared for all these things, so that they could both endure hardships and take advantage of opportunities. "Watch and pray" was to be their motto. Watching would keep them alert to every opportunity; praying would give them strength and courage for every trial.

Human beings are not overcome so long as there is a solution for every problem and strength for every burden. Jesus promised to send the Holy Spirit to supply wisdom for solving problems and strength for bearing burdens. Without faith in God, men might become the victims of circumstances; but through faith they rise above circumstances.

Jesus was trying to tell his disciples that no matter what circumstances might arise they should not be dismayed thereby. Rather should they find in their religion that which would enable them to deal adequately with the circumstances. There are those who say that religion itself is an "escape mechanism"—a means of getting away from the realities of life. It was not that for Jesus; it was a courageous facing of life.

Does this discussion seem beyond the experience of intermediates? It is not. As a matter of fact, the practice of dodging responsibilities, refusing to face unpleasant realities, and blaming circumstances for failures, is most likely to begin in the adolescent period. We must teach them to meet life head-on, to accept its realities, and to find an inward strength sufficient for its requirements. They must be prepared for whatever life brings, as Jesus himself was prepared. Jesus was not blind to the present; he knew that the cross was just ahead. Neither was he blind to the future; he knew that the resurrection would follow the cross. Jesus looked at the whole of life and accepted its challenge.

Truth in Action

We learn by doing: that is a recognized law. It is wrong to think that preparing for life is a different matter from living. The way we live today prepares us for the way we will live tomorrow. Preparing for tomorrow cannot be separated from our living today.

We are thinking today about being prepared for the dawn of a new era. But how shall we prepare for that new era? Well, the only way is for enough people now to begin doing the things which they hope will be done in the new era. Do we want it to be an era of peace and good will? Then we ourselves must begin to live at peace with all men and to show good will to all nations. We speak today about being prepared for trials and tribulations. How shall we prepare for them? The only way is to develop within us spiritual strength *now.* If we expect to call upon the Lord to help us in the day of trouble, we must begin to call upon him now; otherwise, we may not know how to call upon him in trouble. Are we thinking about preparing to meet life's opportunities? How shall we do that? It must be done by accepting today whatever opportunities offer themselves. Or we say that we want to be prepared for death. How shall we be prepared for it? The only possible way is to live every day as though it were our last.

Correct answers for the true and false test this week are: (1) True, (2) false, (3) true, (4) false, (5) false, (6) false, (7) false, (8) true, (9) true, (10) false.

LESSON 11 — MARCH 12

Jesus Betrayed, Denied and Condemned

Mark 14:10—15:20

Mark 14: 10-11, 53-54, 66-72; 15: 12-15

14: 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

15: 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

KEY VERSE: *He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53: 3*

TO BE READ EACH DAY

Mar. 6. M. Jesus Betrayed. Mark 14: 10-11, 17-18, 43-46
Mar. 7. T. Jesus in the Upper Room. Mark 14: 22-26
Mar. 8. W. Jesus in Gethsemane. Mark 14: 32-42
Mar. 9. T. Jesus Arraigned. Mark 14: 60-64
Mar. 10. F. Jesus Denied. Mark 14: 66-72
Mar. 11. S. Jesus Condemned. Mark 15: 12-20
Mar. 12. S. "I Shall Yet Praise Him." Psalm 42: 1-5

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

It is helpful to note the manner in which Jesus faced disloyalty on the part of one of his intimate associates. Judas Iscariot was evidently a man of some promise. He was the only member of the apostolic group from Judea. There is no reason for doubting that Judas came into the company of Jesus with a sincere purpose of helping in the movement. But before he had gone far he became critical of the program. He is the one disciple mentioned by name as having taken issue with Jesus on moral grounds. The ointment used to anoint the Master at Bethany could have been sold for three hundred shillings and the proceeds used for charity, claimed Judas (John 12: 5). Up to the time of the Passover meal on the day before the crucifixion, the other disciples believed Judas to be in good standing. Even though Jesus knew his plan, the others did not suspect it. When Judas left the upper room at Jesus' request, the others thought that he was being sent to purchase needed provisions (John 13: 28-29).

At the Hands of a Traitor

By reason of his betrayal, Judas Iscariot, "son of Simon," is generally thought of as the world's number one traitor. There can be little doubt that Judas was influenced considerably by his disappointment upon seeing that Jesus did not intend to become an earthly king, according to the popular messianic hope. In any case, he sold his Lord into the hands of the chief priests. Matthew's account represents it as an act of shrewd bargaining. "What will ye give me?" he asked (Matt. 26: 14-15). The price agreed upon was thirty pieces of silver, less than $20.

We cannot help feeling pity for the man whose faith might have placed him among the immortals. His apostasy was not a sudden act caused by an impulse of the moment. If we had no evidence other than that drawn from the story of the Tuesday of Passion Week, we could see that Judas' act was carefully premeditated and that he went deliberately about the business of delivering his Master to the enemy. From the day that he received the money he "sought opportunity to betray him" (Matt. 26: 16). The plan had to be carefully worked out, because Jesus' popularity with the people had to be taken into account (Matt. 21: 46; John 12: 19; Luke 22: 2). Even to the betraying kiss in the Garden of Gethsemane, the traitor had every step cared for. One can imagine that he spent a part of Wednesday developing his plans with the religious authorities. Then, with open affrontery, he came with the disciples and Jesus into the upper room for their last Passover meal together. The sequence of events in the upper room makes it appear that he permitted Jesus to wash his feet, a symbol of friendship and humility. He would have stayed through for the memorial meal which Jesus instituted, and for the address of Jesus and his final prayer, had Jesus not suggested that he leave.

It is entirely possible that Judas was not prepared for the events that followed Jesus' arrest. Perhaps he did not know that the plan was to have Jesus crucified. Or he may have thought that Jesus would not submit to crucifixion. Perhaps also he thought that at the moment of crisis Jesus would turn and inaugurate the revolution that the Messiah was expected to lead. However that may be, his conscience got the better of him after the crucifixion, and in remorse he took his own life.

At the Hands of Religious Enemies

The high priest, chief priests, elders, scribes—this was the battery of religious

enemies Jesus faced as his trial opened. The written charges that were finally placed against him by the Jewish authorities turned out to be mainly civil charges: perverting the nation, forbidding to give tribute to Caesar, and saying he was a king (Luke 23: 2). However, the Four Gospels make it clear that the trouble leading to Jesus' crucifixion was religious. Officials of the Jewish religion were not in a strong position at best, and they were sensitive to any act or statement that might disturb the settled belief of the populace about them or their interpretation of the law. Jesus had given them plenty to worry about in this regard.

For more than two hundred years the high priesthood had ceased to merit the moral respect of the Jews. Caiaphas was adroit and gifted in intrigue; otherwise he could not have been high priest for twelve years. The high priest presided over the Sanhedrin and was therefore responsible for having formal charges placed against Jesus when he appeared before Pilate, who alone had authority to order his crucifixion.

As we point the finger of guilt at the religious hierarchy, we are forced to temper our accusation with the reflection that the incident occurred nineteen centuries ago when men were not permitted to hold and voice views contrary to the established religion. Furthermore, these men were convinced that the things Jesus said and did would lead to confusion and distress for them unless they took prompt action. While studying the sad part the Jewish authorities had in his crucifixion, Christian people today should carefully analyze their own "more civilized" attitudes.

At the Hands of a Helpless Friend

Peter is another character who touches our sympathy. John, who seems to have been closer to the ruling authorities than any of the rest, had come into the hearing and had seen to it that Peter also was admitted. If that had not been done, the session would have been strictly private. (See John 18: 15-16.) In the garden Peter had shown a flash of spirit when he drew a sword (John 18: 10) and used it with telling effect before Jesus stopped him. Now in the presence of officials that brought awe to the heart of any Jew, he was helpless and quiet. (Note the contrast of attitudes before the same council at a later date, as shown in Acts 4: 13, 19, 29; 5: 29.)

At best, Peter was a helpless friend. All the way from the Garden of Gethsemane, where the arrest was made, to the scene of the first trial, he had followed "afar off." What could he do now, save to warm himself by the fire in the courtyard? These motions would help him to conceal the turbulence in his soul.

At the Hands of a Moral Apostate

Just at this point an interesting side light appears in the story. The three synoptists make the sword-swinging episode anonymous. John alone tells that it was Peter who drew the sword. On the other hand, the snoptists tell of Peter's denial at considerable length, while John barely mentions it. (Cf. Matt. 26: 69-75; Mark 14: 66-72; Luke 22: 56-62; John 18: 17.)

Peter's denial ought to be studied from four angles: (1) The deed itself was shocking and reprehensible. Peter had been so outspoken in his profession of loyalty to Jesus and had been granted the joy of being with Jesus in some of the intimate experiences, not the least of which was the night in the garden. Yet he not only denied the Lord, but he did it with an outburst of profanity (v. 71). (2) Compare Peter with other disciples. For more than eighteen centuries Peter has been "taking the rap" for the other disciples, all of whom—except John—made a poorer showing than Peter. (3) Furthermore, early church records show that public denials in the face of persecution became a major problem in the church. As early as the writing of Hebrews, church leaders were wondering what to do with Christians who fell away under pressure. One of the first problems of policy the church had to settle was whether to take such persons back into fellowship or exclude them. As early as A.D. 110, Pliny the Younger wrote of having met many in Asia Minor who had renounced the Faith, "some as long as twenty-five years ago" (*ca.* A.D. 85). (4) It is to the glory of Peter that after he had denied the Lord he wept. Later he came back to live and die for his convictions. It will be recalled that Savonarola fourteen centuries later, under torture, renounced his faith, only to declare it again and finally to perish in the flames for it.

At the Hands of a Politician

Pontius Pilate was at best a second-rate politician. At the trial of Jesus he was on rather familiar ground. A procurator of Judea had to know how to keep himself in balance between anti-Jewish Rome and anti-Roman Jerusalem. His interest in justice was only secondary. He knew that Jesus should have been released. Indeed, he would have been glad to release Jesus if he could have done so without getting into trouble with the Jewish authorities.

Later attempts to throw all the guilt on the Jews and elevate Pilate to sainthood have not changed the clear fact of the original story that he gave an admittedly unjust verdict, "willing to content the multitude."

ADULT TEACHER

By Howard K. Williams

■

Between the scene of the lesson for last Sunday and that for our lesson today, occurred several important events. Study these events carefully in a harmony of the Gospels, so that you may have a clear understanding of the background of this lesson.

Judas Iscariot

A traitor is the most despicable of persons. Who is there who does not feel deep revulsion at the very sound of the word—"traitor"? No matter what the motive, to betray is a dastardly act. Nazism is a past master at teaching betrayal. Even children have been taught that it is noble to betray their own parents.

Judas will always be notorious as the archbetrayer. He betrayed Jesus, the Son of God, the Saviour of the world. Jesus had chosen him and ordained him as one of the apostles, but still he remained a traitor at heart. And when the opportune time arrived he became a traitor in deed.

Let us pause and ask ourselves some questions. Did not Jesus choose us? And are we not constantly betraying him, in our acts and words and lives?

Judas sold Jesus for the price of a slave. Today, how many so-called Christians are selling him for time and pleasure and convenience? How many are selling him for popularity and profits and power?

Judas started the downward course by thinking and saying that wealth bestowed on Jesus was wasted. "Why was this waste of the ointment made?" Judas did not care anything about the poor. He was not concerned about charity. He wanted to get his hands on the money. "Why waste money on churches and missions?" cry the present-day Judases. They, too, sell Christ for their own gain.

There have been attempts to whiten Judas' character, but they are rather feeble before the facts of Scripture. He was a rascal through and through. He used his knowledge of Jesus' habits to betray him—the habit of meditation and prayer in Gethsemane. Oh, yes, Judas returned the money. Perhaps it was not nearly so large an amount as he had hoped for. But returning the money did not remove his guilt. Nor did remorse or vain regrets. The step he had taken could never be recalled.

Judas' sin was, of course, pleasing to the evil people of his day. How the godless laugh when so-called Christians betray Christ! Even irreligious people respect a *sincere* Christian. Nobody, however, respects insincerity.

Judas took his own life. He could not endure himself. Not to be able to stand oneself, and yet have to live with oneself, is the traitor's end. This punishment he well deserves—and more.

"A man's foes shall be they of his own household," said Jesus. Why? Because they know more than others about those within the family circle, and their word has greater authority. If a son speaks disrespectfully of his mother or his father he can do irreparable harm. Likewise church members can do the church and the cause of Christ irreparable harm. As one of the twelve, Judas was far more dangerous than an out-and-out godless person. A church member can do the church more harm than an irreligious person—even an atheist.

Judas kissed Jesus again and again. That is what the Greek word signifies: repeatedly. Jesus asked in tones of disappointment and grief, "Judas, betrayest thou the Son of man with a kiss?" Say the words over several times. Try to imagine the pathos that Jesus put into them that night of his betrayal.

In ways just as effective as that employed by Judas we, too, betray the Master. We say we love him, but still we betray his cause. And, with infinite sorrow in his eyes, he says to us, calling each one of us by name, "Betrayest thou the Son of man with a kiss?"

Peter

Peter was an impetuous, outspoken man in whose life raged constant conflict between his higher and his lower natures. His actions always were unpredictable. On first seeing him Jesus predicted that he would become rocklike in character, but that was an ideal yet to be attained. In the shadow of the cross itself, Peter avowed his great loyalty to Jesus, but before the light of another day he denied him three times.

Peter "followed . . . afar off." Yet that was better than did the rest of the disciples, all except John, who, too, followed afar off. All the rest fled. But following afar off is not good enough. The person who is content with following Jesus afar off, just far enough not to be too inconvenienced, is on insecure ground. Many church members are following Jesus afar off today.

Peter finally got into the courtyard of the house of Caiaphas, probably through the good offices of John. There, warming himself by the fire, he denied, and denied, and denied, the third time with an oath, that he was one of the Lord's disciples.

How do people today deny Jesus? We do it when we talk against Jesus and his church. We do it when we make Sunday a holiday. We do it when we fail to be Christian in the home, in business, and in other relationships of life.

Judas and Peter

Both Judas and Peter were untrue to Jesus. Both were ashamed of what they had done. Both were truly sorry. Judas tried to solve the problem by taking his own life. Peter repented in the presence of Jesus. Judas was remorseful. Peter was repentant. Any man, in the end, is sorry when he sins. The difference between remorse and repentance, however, is the difference between Judas and Peter. Judas died by his own hand. Peter lived many years of usefulness for Christ and died for Jesus' sake.

Pilate

Pilate found no fault with Jesus. He wanted to set him free, and no doubt would have if it had not been for the insistence of the Jewish leaders that Jesus should be crucified. Had Pilate made up his mind for himself, he might have gone down in history as a great man. It was much easier, however, to put the decision up to someone else, and so he asked the famous question, "What shall I do with Jesus?" The answer was not really the answer that he wanted. It was a miscarriage of justice, he knew. But it was more convenient to let it go the easy way, and he washed his hands of the whole matter. Or did he? No; Pilate's guilt remained.

Standing one day on the shore of Lake Lucerne, I looked out toward Mount Pilatus. It is said that Pilate was recalled to Rome and then exiled to the north of Italy. Thence he crossed over into Switzerland and took his own life on this mountain, now named after that event.

So it really does not pay to try to evade this question, "What shall I do with Jesus?"; for with it comes another question, "What shall I do *without* him?"

I have had many experiences during the many years of my Christian ministry. I have seen many people who, like Pilate, have tried to shift the question or evade it. Then I have seen them in times of trouble, in sorrow, in death, trying to get along *without* Jesus. It is not a happy experience. If you are trying to avoid Jesus now, remember that sometime when you want him very much, you will not be able to find him.

Judas, Peter, Pilate

In which class do we belong? Is it with Judas the mean-hearted, Peter the weak-hearted, Pilate the careless-hearted, Judas and Pilate the victims of remorse, or Peter the child of repentance?

Ever Jesus seems to be on trial. But the fact in the case is that *we* are on trial, and at the last the destiny of men individually and of nations and civilizations will be determined by their relationship to Christ.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

A heart-stirring moment in Handel's oratorio, "The Messiah," occurs when the tenor sings the words of Lamentations 1: 12, changed slightly so as to apply to Jesus, "Behold, and see if there be any sorrow like unto his sorrow." Isaiah foresaw correctly when he spoke of the coming Messiah as "a man of sorrows, and acquainted with grief" (Isa. 53: 3). Jesus suffered. There can be no doubt about that. Why he suffered is a question for which we need to find the answer.

Suffering is one of the most common factors in the world. It is to be seen on every hand. Much suffering is the result of men's sins. Man suffers because he breaks God's laws. Unquestionably, much suffering is needless and could be eliminated if people would only obey God's will. There are many other causes of suffering than sin, but we are not engaged here primarily with the problem of pain and suffering. Our concern is to ask what the sufferings of Jesus have to teach us, for as Peter said, "Christ also suffered for us, leaving us an example, that we should follow in his steps" (1 Pet. 2: 21).

Developing the Idea

1. *Jesus suffered.* That is the first fact emphasized by this lesson. He suffered the pain of lashings and of crucifixion. But in one sense, the physical agony was the least of his sufferings. The Scriptures indicated at the beginning of this lesson reveal the various factors that caused him suffering, and they produce a cumulative effect if read in the following sequence: Mark 14: 10-11, betrayal by a friend; Mark 14: 53, rejection by religious leaders; Mark 14: 54, denial by a trusted disciple; and Mark 15: 12-15, sidestepping of moral and legal obligations by Pilate.

All of these preceded the crucifixion. Any one of them would have broken his heart. To find a spy in one's own circle of friends is one of the hardest blows one can sustain. There is scarcely a more serious indictment against the Nazi order than that it encourages the Judas technique. Children are even taught to spy upon their own parents. Democracy must always strive to build on trust in God and trust in each other.

Rejected by the leaders—how that must have hurt! He had much to give, but they would have none of it. Studdert-Kennedy reminds us in one of his poems that we do not crucify Jesus; we just

neglect him. To neglect him is to reject him as surely as he was rejected by the priests and Pharisees of his day.

Denied by a friend—what suffering that can bring!

2. *Jesus deliberately chose the way of suffering.* Not that he enjoyed suffering! He did not want to experience suffering any more than we do. He prayed to escape it, if possible. "If it be possible," he prayed, "let this cup pass from me" (Matt. 26: 39). Nevertheless, he gladly endured suffering because he saw there was no other way to set men free.

Paul put it this way. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9). Jane Addams could have afforded to live in exclusive luxury, but she chose instead to go down on Halstead Street in Chicago and live as though she were poor. She did it in order that through her sacrifice and service multitudes might be given a more abundant life. Jesus chose to suffer because he knew there was no other way to reveal the fact that God's love is willing to go to the uttermost to win back a lost world. A Christian is one who not merely accepts a cross—he takes up his cross for the sake of others. He gladly makes another's problem his problem in order to help the other person.

3. *Jesus promised suffering to his disciples.* He constantly emphasized that the venture on which he was inviting them was not just a vacation jaunt. It was serious business and would arouse persecution. But, said he, "Blessed are ye, when men shall revile you, and persecute you, . . . for great is your reward in heaven" (Matt. 5: 11-12). To be a Christian today, as in Jesus' day, is to run the risk of persecution, if not physical, then social, through ostracism and other means.

4. *Suffering gives an insight into the heart of the gospel that nothing else can give.* Paul told new Christians (Acts 14: 22) that only "through much tribulation" can we "enter into the kingdom of God." Suffering does open our eyes to the needs of others, to our need of God, and to a deeper understanding of God's love. Paul said to Timothy, "If we suffer, we shall also reign with him" (2 Tim. 2: 12).

Discussing the Problem

1. Why do you think Jesus had to suffer?

2. What do his sufferings have to teach us?

3. Discuss Paul's thesis (1 Cor. 12: 26) that we are so interrelated that one person's suffering causes others to suffer. Illustrate.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

In introducing the lesson, first connect it with last Sunday's; then sketch the whole series of happenings on that Thursday and Friday morning.

Today's lesson leads to the climax of the cross, which will be discussed next Sunday. Jesus should not be presented mainly as a victim of groups or pressures—since he himself chose the way of suffering. He should, nevertheless, be thought of as one who suffered all the indignities and cruelties that wicked men were able to devise.

But in all his suffering, Jesus remained steadfast, calm, and heroic. Here is a picture for pupils to store forever in their hearts. A weaker man under the same circumstances might have cringed, cried out for mercy, and become an object of pity. It would be a mistake, however, to try to arouse pity for Jesus. But we must guide our pupils in more than proper emotional reactions. We must arouse their wills to oppose the forces of evil which inflicted these indignities upon their Saviour; and we must seek to emulate his courage in hours of trial.

Another fact to which attention should be called is that Jesus refused to strike back. Betrayed and denied by friends, he had a right to denounce them. But to Judas he said only, "Judas, betrayest thou the Son of man with a kiss?" (Luke 22: 48). To Peter he said not a word; he merely looked at him in sorrow. Illegally tried at night by Annas and Caiaphas, he might have bitterly assailed them; but Jesus refused to challenge them on legal technicalities. Accused falsely before Pilate, he might have returned the accusations; but he said never a word. In Gethsemane, Peter slashed with his sword the ear of a servant in the arresting party; Jesus rebuked him and healed the wound. In no way at all could Jesus be persuaded to strike back at his foes. Jesus refused to retaliate. He chose rather the positive method of active good will—the principle of overcoming evil, not with more evil, but with positive good. So Jesus never once matched insult with insult, force with force, or hurt with hurt.

The greatest hindrance to the acceptance of Christianity in many non-Christian countries has been their exploitation by so-called Christian nations. Christ has a tremendous appeal for underprivileged people everywhere. But when those who claim to be his followers are as cruel now as were his crucifiers then, that appeal is cancelled out.

Now, that is the very essence of the present lesson. We shall not have done our duty if we give attention only to events which took place nineteen hundred years ago. We must show also how the treachery of Judas, the denial of Peter, the unfairness of the high priests, and the injustice of Pilate are fully matched in living men and women today. What Jesus had to endure in those days, he is often made to endure again in these days. Among professing Christians now are those who are as greedy for money as was Judas, as afraid to speak out for Christ as was Peter, and as selfishly ambitious for honors in church and state as were the priests and Pilate. Such people crucify Christ afresh.

Following the class discussion, have the pupils turn to "Choose Your Answer" in *Intermediate-Senior Class.* The correct answers are: (1) *d;* (2) *b;* (3) *b;* (4) *a;* (5) *d;* (6) *b;* (7) *a;* (8) *d;* (9) *a.*

Truth in Action

In presenting the lesson, we have kept in mind its application to modern life, particularly noting that Christ may be betrayed, denied, and condemned in these days as he was centuries ago. But let us now apply still another truth; namely, Christ gives us an example of how to meet betrayal, denial, and condemnation. Although we may never have to suffer intense physical pain or endure deep, spiritual agony, yet we may be betrayed by a trusted friend, denied by a loved one, or condemned by the world for some good that we have done. The remembrance of how our Lord met these experiences will help us to meet them in lesser form.

A woman once said to her pastor that she was going to drop out of the church because some other members had criticized her, and that none of them seemed to appreciate what she had been doing. The pastor asked, "Did they ever spit on you? or strike you in the face? or put a crown of thorns on your head?" Of course not. Then the pastor said, "Well, you have been treated better than was your Lord." She saw the point, and became an even more active worker in the church. Indeed, none of us should expect to find in the world much appreciation, or gratitude, or praise.

Because of the war it may be difficult to see clearly the issues of this study as they apply to world conditions. But this is the time for cultivating a deep longing in human hearts for universal peace, and pointing out that it will be had only when men no longer practice against one another such cruelties, injustices, and treachery as were shown toward Christ.

LESSON 12 — MARCH 19

Jesus Crucified

Mark 15:21-47

Mark 15: 22-39

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

KEY VERSE: *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53: 5*

TO BE READ EACH DAY

Mar. 13. M. Jesus Crucified. Mark 15: 21-28
Mar. 14. T. Jesus on the Cross. Mark 15: 29-39
Mar. 15. W. Jesus in the Tomb. Mark 15: 42-47
Mar. 16. T. "Christ Died for Us." Romans 5: 1-8
Mar. 17. F. The Resurrection of Christ. Mark 16: 1-8
Mar. 18. S. Reconciled Through Christ. 2 Corinthians 5: 14-21
Mar. 19. S. The Message of the Cross. 1 Corinthians 1: 17-25

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

One hesitates to discuss as brutal and revolting a thing as crucifixion. As a means of punishment, it made its appearance first in the Orient. We find it in Egypt, Persia, Phoenicia, and finally in Greece and Rome. It was particularly popular in Assyria, where brutality was a fine art and men studied how to make the death of convicts prolonged and agonizing. In the Roman Empire it was introduced in the age of decadence after the danger of political eruption began to threaten. It was employed at first only in the case of the vilest criminals and slaves. We will remember that two thieves were crucified with Jesus. Roman citizens were always exempt from such punishment.

Last Word in Cruelty

Where crucifixion was employed, the common practice was to scourge the convict immediately after sentence had been pronounced. John remarks that Jesus was scourged before sentence was given (John 19: 1f.). This was probably Pilate's expedient to get the people's mind off the idea of crucifixion. In the case of Jesus, insult and abuse were added to scourging. The soldiers made a "Roman holiday" of it by placing a purple robe on him and reviling him. In keeping with common practice, Jesus was then required to carry the transverse beam of the cross of Golgotha. The soldiers called into play a custom of drafting an onlooker into service to carry the cross for Jesus. Ordinarily the convict carried his accusation hung about his neck, or it was carried before him. Jesus' accusation, written in Hebrew, Latin, and Greek, read: "The king of the Jews."

At Golgotha

At the place of execution ordinarily a prisoner was stripped of his clothing by the soldiers in charge. It was then taken as their own. The beam was placed on the ground and the victim's hands were fastened to it with cords or nails (John 20: 25). After this was done, the beam with the victim fastened to it was raised up and securely fastened to an upright stake already planted in the ground. In order to keep the weight from tearing the victim's hands and freeing him, his body was made to rest astride a projecting piece of wood nailed to the upright. The feet were fastened with nails or cords, and the victim was left to die of exhaustion. The agony would sometimes last for days.

Left to Die

The body was not elevated high above the surrounding scene as is commonly suggested in pictures of the crucifixion. The victim was left suspended near the ground where he was well exposed to the taunts, insults, and even physical abuse of the people who always thronged to witness such a spectacle. It was even low enough to be attacked and gnawed by dogs and beasts of prey. In some communities, as in Jerusalem, an effort was made to alleviate the horror of the punishment by giving the victim an opiate. "Wine mingled with myrrh" was offered to Jesus; but he refused. In order to hasten death, where such was advisable, it was the custom to break the victim's legs.

During the lifetime of Jesus the practice of crucifixion in the Roman Empire reached an all-time high. After the revolt of gladiators in Rome, crosses filled with victims lined the highways for miles outside the city.

No punishment known in our day and none that has been known for eighteen centuries carries with it the ignominy and shame that crucifixion did in Jesus' day. The shame of it hounded the Christian movement for centuries. Christians

were contemptuously referred to as "worshippers of the hung." Vulgar and artless caricatures of the crucifixion were current.

Paintings of the Crucifixion

Although some pictures of Jesus on the cross are said to date from the first century, they are known to be unauthentic. A crucifix in Pisa is alleged to be the handiwork of Nicodemus. The crucifixion at first was only a horrid memory, and although the resurrection turned defeat into victory no one wanted to call the defeat to mind. In the sixth century, Rabulla, a monk of Mesopotamia, made bold to paint a picture of the crucifixion, a thing that had not been done before. However, no other artists followed his example. Two centuries later, John of Damascus began to urge artists to paint the picture of the crucifixion. "Paint his passion that saves us," he urged. Yet it was two centuries more before artists began following John's advice. Then the crucifixion became one of the favorite themes of art.

The central point of exposition among the early preachers was Jesus' resurrection. The cross was still a tragedy. Before Paul's ministry closed, however, the cross had come into its own. To be sure, the preaching of "Christ crucified" continued to be the stumbling block to the Jews and foolishness to the Gentiles; but to Paul and the men of like mind it became "the power of God, and the wisdom of God" (1 Cor. 1: 24).

Six Hours on the Cross

Jesus spent six hours in agony. The crucifixion started at the third hour (9 A.M.). Luke mentions several significant events that Mark omits: Jesus' prayer for his enemies (Luke 23: 34); the saving of the malefactor (Luke 23: 39-42); and Jesus' parting cry, "Father, into thy hands I commend my spirit" (Luke 23: 46). John introduces the touching story of Jesus' commending his widowed mother to John's tender care (John 19: 25-26). Another feature related by John is the breaking of the legs of the two crucified with Jesus and the thrusting of the spear into the Master's side (John 19: 31ff.). Darkness came over the earth at noon, "the sixth hour."

Death at Three o'Clock

It was at the ninth hour when Jesus cried out in the Aramaic version of Psalm 22, "My God, my God, why hast thou forsaken me?" Then he cried with a loud voice and died. When the soldiers came to break the legs of the three, in order to hasten death, they found Jesus already dead. And the hardened Roman soldier who saw him die voiced this timeless testimony: "Truly this man was the Son of God."

And the veil of the Temple was torn from top to bottom. It had hung before the holy of holies, and its rending signified the removal of the separation between God and the people. At three o'clock in the afternoon, the very moment of Jesus' death and the rending of the curtain, the priest would be in the act of drawing aside an outer curtain so that the people in the Temple might see the sacred inner curtain and imagine for themselves the holiness that resided behind it. But when they looked at this fateful moment, they saw the holy of holies; the curtain was no more. And men have been able to look into the holy of holies ever since.

Forsaken

In Jesus' death there was not a voice raised in his favor nor a word of helpful testimony from a disciple or anyone whom he had helped. The fact that must have pierced his heart was not the cruelty of the Roman soldiers, nor the injustice of a corrupt court, nor even the senseless railings of professional religionists. It was the complete misunderstanding of those with whom and for whom he had labored that must have crushed him. Now they were forsaking him to follow—they knew not what.

We could become so accustomed to the doctrine of the vicarious atonement that the human wonder of Jesus' death on the cross would be lost to view. We are given to understand that he did not look upon his death as a tragedy. He declared that he was laying down his life voluntarily and that no one had the power to take it from him (John 10: 17-18; cf. Matt. 26: 52-53). When Pilate stated that he had power to put him to death, Jesus set him right—telling him that of himself he had no power in the case at all (John 19: 11). Even in the upper room and with the full knowledge that crucifixion was inevitable, Jesus spoke of his joy and wished his disciples to share it with him (John 15: 11). As for his death on the cross, it was a part of his service to mankind. It becomes a tragedy only to those who will not accept that service and join him in extending it to others. The world has changed since the sad Friday afternoon of A.D. 30 when Jesus' bewildered friends saw him led off to crucifixion. Nineteen hundred years later, between noon and 3: 00 P.M. worshipers will gather in churches and theaters all over the land to rehearse in sermon, song, and pageant the events of the three hours prior to his death. It will be one of the largest—and by far the most solemn—church gatherings of the calendar year. There will be a minute of heart-searching prayer at three o'clock in the afternoon. The cross, symbol of death and despair, will shine again with life and hope.

ADULT TEACHER

By Howard K. Williams

■

Read all the parallel accounts of our lesson text (Matt. 27; Luke 23; John 19). Become familiar with all the circumstances connected with the crucifixion, and be able to make the application vivid and clear. The crucifixion is more than a historical fact; it is an experience that persists from generation to generation.

The Cross Is the Way

Lyman Abbott many years ago wrote a thought-provoking statement: "He who believes that the cross of Christ is the enthronement of God, because the supreme display of Divine love for the salvation of sinners, cannot look upon the crucified One with compassion; nor upon the crucifiers with hate. The admonition of Christ, 'Weep not for me,' forbids pity; the prayer of Christ, 'Father, forgive them,' forbids wrath."

Whatever of mystery is in the cross, whatever of blame and brutality accompanied the crucifixion, God made the wrath of men to praise him, transformed the shame of the cross to glory, and its ignominy to power. He made the cross the way of life and of salvation, here and hereafter.

We cannot *pity* Jesus upon the cross, for the cross is his way to victory. We cannot *hate* the crucifiers, because Jesus forgave them, and, moreover, we belong among them.

No great achievement has ever been attained apart from the sacrifice of self that is symbolized by the cross. No truly great scientist has discovered God's secrets except by sacrifice of self. No great pioneer ever opened up new continents without sacrifice of self. No great truth has ever been enthroned among men apart from someone's sacrifice of self, a Florence Nightingale, a Frances Willard, a Galileo, a Father Damien, a David Livingstone, a Mary Reed, a Columbus, a George Washington, a Paul. There is no salvation without the Christ.

Shall we pity, then, these who, by way of the cross, have won glory that shines undimmed through the ages?

In a little open space in the small town of Litchfield, England, I saw a small monument with this inscription:

GEORGE FOX, THE FOUNDER OF THE SOCIETY OF FRIENDS, SHORTLY AFTER HIS RELEASE FROM PRISON AT DERBY AT THE BEGINNING OF THE WINTER 1651, STOOD WITHOUT SHOES ON A MARKET DAY IN THIS MARKET PLACE AND DENOUNCED THE CITY OF LITCHFIELD.

Shall we pity him, or admire him?

Another monument, in Oxford, England, bears this inscription:

TO THE GLORY OF GOD AND IN EARNEST COMMEMORATION OF HIS SERVANTS THOMAS CRANMER, NICHOLAS RIDLEY, HUGH LATIMER, PRELATES OF THE CHURCH OF ENGLAND, WHO NEAR THIS SPOT, YIELDED THEIR BODIES TO BE BURNED, BEARING WITNESS TO THE SACRED TRUTHS, WHICH THEY HAD AFFIRMED AND MAINTAINED AGAINST THE ERRORS OF THE CHURCH OF ROME, AND REJOICING THAT TO THEM IT WAS GIVEN NOT ONLY TO BELIEVE IN CHRIST, BUT ALSO TO SUFFER FOR HIS SAKE.

Should such devotion draw forth pity or admiration? Christ made the cross, not only the way of salvation, but the way of life.

"Himself He Cannot Save"

Jesus could not save himself from the cross and at the same time save the world. And we should not expect to avoid the cross in following him. If you are living a comfortable, easygoing sort of Christian life, you had better check up on yourself! The Christian life does not consist of judging the faults of other Christians, comparing yourself with others who are worse than you are, or in not doing anybody any harm. The Christian life means taking up your cross and following Jesus, who pleased not himself.

There is no value for us in the crucifixion of Jesus, unless we ourselves share his cross. Have you suffered because you cared for those who need the salvation of Christ? How much time do you spend in prayer, how many sacrifices do you make, to seek and save the lost? Do you go out after the lost sheep, you who are too tired to go to church on Sunday nights and must rest up for your job on Monday? The real Christian cannot save himself, for in so doing he would lose his own soul.

"Why Hast Thou Forsaken Me?"

Herein lies the greatest mystery of the cross. This is the only time of which we have record that Jesus lost the consciousness of his Father's presence. We cannot fathom it, but we can learn this lesson—Jesus became sin for us though he himself never sinned.

God never casts a man out. Sin is what separates him from God. Sin sent the prodigal out from his father's house. Sin separates from God, from Christ, from the church, from godly parents. Sin obscures God's plan and places a big question mark upon the universe, beginning in our own hearts. Who has not asked himself, "Why this life?—this suffering?—this seemingly useless round of activity?" Christ in tasting sin for us, for the only time in his life, asked, "Why?" Always before he had been content in his Father's care. We can have that same contentment when we give ourselves unreservedly to him. Then our questions will give way to faith, and at last faith will give way to sight and understanding.

"From the Top to the Bottom"

The veil separated the altar of sacrifice from the holy of holies where God was thought to come once a year in spiritual presence. But the sacrifices of burnt offerings were not sufficient for the forgiveness of sins. God placed his Sacrifice on the altar, and what man could not do, God did. Symbolically, the veil of separation was torn apart, not by man from the *bottom* to the *top*, but by God from *top* to *bottom*. Salvation comes down from above.

"This Man Was the Son of God"

Just how much the centurion meant by this exclamation, we do not know. We do know, however, that he was deeply impressed by the dignity and power of Jesus on the cross. You can tell a genuine Christian by the way he takes suffering of all kinds. A person who is bowled over by a word, a disappointment, or even a great sorrow, is not a true follower of Jesus. "I can do all things through Christ," should be constantly illustrated by every Christian.

The centurion thought Christ died like one who belongs to God, and we should live in such a way that men will think the same of us.

"They Crucified Him"

In describing the crucifixion, Mark uses such statements as "They bring him," "They gave him," and "When they had crucified him."

Who are "they"? Who crucified Jesus? the Jewish officials? the fickle mob? the maker of the wooden cross? the Roman soldiers? The answer is, "All of them." And today everybody who is not *actively* following Jesus, is helping to crucify him afresh.

Bearing Our Cross

Jesus knew when "he stedfastly set his face to go to Jerusalem" that his determination to accomplish God's will would take him to the cross. But he would let nothing, not even the threat of death, turn him from his course. And that is why his words carry such tremendous force when we hear him say, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Yes, Jesus expected that every true follower of his would have to bear a cross. As the hymn writer expressed it:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

Hundreds of books have been written, thousands of poems have been composed, countless sermons have been preached on the meaning of the cross—and still its full significance has not been completely fathomed. The cross remains the greatest symbol of our time. And all because of Christ. Power-mad tyrants may succeed in destroying churches, but they cannot uproot the cross. It is too deeply planted in God's scheme of things for that. The cross lived out in the lives of men is the world's greatest force for good. Still, as in the days of Paul, the cross is to many foolishness. To others it is a stumbling block. But to Christians who seek oneness with the Father, it is "the power of God" (1 Cor. 1:18).

Developing the Idea

The details of the crucifixion are familiar to all. They have been presented so many times in sermon and song, picture and story, that even those who do not read the Bible are fairly conversant with them. The seven last words from the cross (of which Mark in his swift moving account gives only one) are reviewed in many Good Friday services, and by radio enter the homes of thousands who would never hear them in church. Yes, the facts of the crucifixion are familiar. But many who are familiar with the story of Calvary do not sense its meaning. They cannot understand the experience of which Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

In examining the meaning of the cross, we would do well to stick close to the Bible. What do the Scriptures tell us about the meaning of the cross? Let us try to put down some of the points stressed by the Bible on this important subject.

1. *God was the author of the plan.* Isaiah had said, anticipating the Messiah, "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). And Jesus, giving an interpretation of his own life, said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). In the garden Jesus prayed, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). Jesus went to the cross because he believed it was God's will. However we explain it, this fact seems evident: Calvary originated in God's mind (or perhaps we should say,

God's heart). Also, we must keep in mind that whatever his reason, God's motive was love. Our explanation of Calvary must be in keeping with what the Bible tells us about God. The Bible says "God is love" (1 John 4: 8). Our interpretation must reveal and not contradict that fact about God's nature.

The clue is in John 3: 16—God so loved the world that he *gave*. He did not force Jesus to die on the cross. He gave his Son with a heavy, aching heart —as parents today are giving their sons to the nation's service—knowing that his son would be obedient even unto death, if necessary, in order to reveal his love.

2. *It was for us Christ died.* The Scriptures are very clear on that point. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Isa. 53: 5). And he died for us because we were sinners. Paul says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8).

If he had thought only of himself, he could have escaped crucifixion; but he thought only of others, and knowing his gospel to be true, he was willing to die for it, especially, if his death should be the final proof of his love and concern for others.

3. *The cross is our guarantee that God's love is greater than our sins.* To quote Paul's insight, "Where sin abounded, grace did much more abound" (Rom. 5: 20). Concerning Christ's prayer for his tormenters, from the cross, Richard Roberts says, "I find all the assurance of atonement that I want in that divine moment on the cross. Take away the time and the place: try to see the event from within: and see if the historical moment does not dissolve; and what you hold within and beyond is the God whose heart is eternally pierced because he bears upon himself the sins of the world so that folk like you and me may live. *The universe that could produce that sublime moment on Calvary holds an inexhaustible well of forgiveness at its heart.*"[1]

4. *We must accept the principle of the cross and live by it.* Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24).

Discussing the Problem

1. Why is the preaching of the cross foolishness and a stumbling block to many?

2. Give illustrations, from history and biography, of Christians who have conquered by means of the cross.

3. What must we do in order to live out the meaning of the cross?

[1] *The Ascending Life*, Richard Roberts.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

A doctrinal lesson on the cross probably would be beyond the comprehension of our intermediate pupils. But a practical and personal application of the meaning of the cross will appeal to them. The human mind will never grasp the whole meaning of the cross, but the human heart will ever respond to a reverent presentation of it.

All this quarter you have been trying to bring Jesus before your pupils so that they might experience the warmth of his love, the attractiveness of his life, the challenge of his courage, and the life-giving quality of his spiritual power. All these were most fully expressed on the cross.

It is not sufficient to present the cross simply as the symbol of a historic event. Show the students in your class that good and evil are still at swords' points, that the downward and the upward pull of life are felt by every human soul, and that ultimately every individual commits himself to the one or the other and takes his place with the crucified or among the crucifiers.

It is important to point out how the crucifixion of Jesus differs from the martyrdom of great, good men. Socrates, the Greek philosopher, was compelled to drink poison hemlock. It is true that he, too, faced death heroically. He was a victim; Jesus was not. Jesus said of his own life, "No man taketh it from me, but I lay it down of myself. . . . I have power to take it again" (John 10: 18). In this deliberate laying down of life, Jesus purposed to redeem the human race. He bore the cross in behalf of others. The hemlock might be the symbol of courage, but the cross is the symbol of both courage and love. Socrates died as a martyr to truth. Jesus died as a willing sacrifice for the sins of the world. His death is unique.

We can understand why it is a misnomer for a person to call ordinary physical discomforts a cross. But no one bears a cross, in the sense that Jesus bore his, except those who do so voluntarily for others. The cross really signifies the doing of something for another which is not required. It is self-forgetful denial of self for one's fellow men.

One who is chiefly concerned about what he gets out of life gets the least out of it. To both the friends and the enemies of Jesus, the cross looked like final and complete failure. But evil cannot overcome good for long; and he who gives his life does find it. When Jesus declared that "whosoever will save his life shall lose it," men could not understand what he meant—nor could they agree with him. But when Jesus demonstrated on the cross that one finds life by losing it, he demonstrated that what he was talking about actually works. As terrible as the cross was for Jesus, it was best, because it became the means by which Jesus overcame the world.

Truth in Action

The problem of why men suffer, particularly why some suffer undeservedly, is perhaps the most difficult problem ever to confront the human mind. But it is not very important that we know the "why" of suffering. It is more important to know how to meet suffering and how to use it. Jesus on the cross demonstrated its use. The place which by the cross, Jesus has gained in the hearts of men, proves that the cross is the way to successful and victorious Christian living.

Young people, looking to life ahead of them, are usually idealistic. It is relatively easy to develop in them a sincere desire for a life of service, a purpose to contribute something to mankind. They become enthusiastic about dedicating themselves to the common good, making their lives count for most, investing their talents and abilities in worth-while undertakings. They are fond of daydreams in which they play the role of "Lady Bountiful" or "Sir Galahad." But, alas, many of them do not foresee what the cost will be in suffering. And when the going gets tough, when they find that the world does not want its benefactors, or when they discover that men show little appreciation for services rendered, they quickly become disillusioned and give up their dreams.

Here, then, is a lesson which intermediates certainly should be taught, namely, that the way of the cross is the only way of self-realization. A certain glamour has been built around the cross. But do not let your pupils think that it was a glamorous thing for Jesus. It was a harsh and terrible reality. And the youth who dedicates himself to a life of service to mankind must be prepared for drab, menial, and harsh experiences. There are no easy paths to victory.

Following the discussion, have the pupils fill in the missing words of the test in *Intermediate-Senior Class*. The words are: (1) death, Easter, resurrection; (2) cross, hill, Jerusalem, thieves; (3) evil, love; (4) wicked, lies, truth; (5) treachery, greed, envy, hatred; (6) compromise, hate, save; (7) good, love, worth; (8) choose, soul, upward, downward; (9) crucified, crucifiers; (10) suffer, bear.

LESSON 13 — MARCH 26

The Sacredness of Life

Genesis 1:27-28; Matthew 12:11-12; Romans 14:19-21; 1 Corinthians 6:19-20

Genesis 1: 27-28

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Matthew 12: 11-12

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Romans 14: 19-21

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

1 Corinthians 6: 19-20

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

KEY VERSE: *Know ye not that your body is the temple of the Holy Ghost?—1 Cor. 6: 19*

TO BE READ EACH DAY

Mar. 20. M. Life Created. Genesis 1: 27-31
Mar. 21. T. Life Evaluated. Matthew 12: 1-13
Mar. 22. W. Life Redeemed. 1 Corinthians 6: 19-20
Mar. 23. T. A Temple of God. 1 Corinthians 3: 16-17
Mar. 24. F. Man and His Maker. Acts 17: 24-28
Mar. 25. S. The Worth of a Man. Matthew 18: 12-14
Mar. 26. S. "What Is Man?" Psalm 8: 1-9

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Our Scripture text lays down a broad and solid foundation for a detailed examination of the concrete problem of beverage alcohol.

The Scriptures

1. *Gen. 1: 27-28.* We start where the Bible starts. God created man, and in so doing he followed a rule that governs men as well as God. He made man in his own image, even as man's handiwork is usually in man's image. The soul of the architect appears in the building. "An institution is the lengthened shadow of one man." The organized labor movement in America looks like Samuel Gompers; the common school system resembles Horace Mann; the Y.M.C.A. perpetuates the soul of George Williams; the W.C.T.U. embodies the spirit of Frances Willard.

The point at which the parallel breaks down is that man's native resemblance to his Creator is intentional on God's part, the result of a deliberate purpose to make man "a little lower than the angels" (Ps. 8: 5).

2. *Matt. 12: 11-12.* From the point of view of his capacity for high living, and in the matter of his exalted place in God's affection, man is the crown of creation. It is he who has taken a howling wilderness and transformed it into what we now call the United States of America. The world seems to revolve around man. Its successes and failures are his. He has more value than many sheep, said Jesus. Indeed, he is responsible for whatever value there is to the plant and animal kingdom.

3. *Rom. 14: 19-21.* Of all the living things on earth, man is peculiar in that he has moral responsibility. The much publicized law of the jungle, in terms of which self-preservation comes first, is not man's law. "I have a right to drink if I want to," is pitched on a plane altogether too low for man. Man's laws are: "Thou shalt love thy neighbour as thyself" (Lev. 19: 18), "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12), "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6: 2), "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9: 35), "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom 15: 1), and "If meat make my brother to offend, I will eat no flesh" (1 Cor. 8: 13).

Every man, marked with attributes from God, is morally accountable for every other man's well-being. That men do not follow the rule does not annul it any more than a man's stepping off of a twenty-story building annuls the law of gravitation.

4. *1 Cor. 6: 19-20.* God is intimately concerned with what happens to a man's body, for the body is God's temple. It is his temple even when God is not so much as permitted to live in it. A man's body is not his own to do with as he will. Man is God's steward, charged with the responsibility of keeping "the temple of the Holy Spirit" in order.

Temperance

The term "temperance" is capable of very broad application, but under present conditions it is advisable to discuss only its application to the liquor question. Bona fide advocates of temperance array themselves against the use of alcoholic liquors for beverage purposes. The W.C.T.U., the Anti-Liquor League, the Prohibition Party, and other nationally known organizations are made up of such people. Now, even the liquor interests themselves presume to advocate temperance. They try to convince the uninitiated that moderate drinking is not harmful, indeed, that it is a part of temperance. One brand of beer is advertised as "the drink of moderation." But history shows that the liquor problem has been practically universal and that liquor has everywhere been called bad because of the harm it does. Persons who use liquor most freely and know it most intimately will not recommend it to others; rather they warn others to let it alone. Testimonials from satisfied users are so infrequent that the liquor traffic cannot build sales upon them.

No Word of Endorsement

The liquor addict's wife and children agree with him that liquor is not to be recommended. The corner grocer who carries his account (or used to) has no

good to say of the man's drinking. His employer says it reduces his efficiency and eventually his pay. His doctor says it lowers his resistance. The insurance man calls him a bad risk. Police officers will not let him drive his car. The banker will not trust him. The schoolteacher expects his children to be handicapped in some way. Public health authorities combatting disease say their problem grows from men like him. Social workers expect his family to attain listing with every social agency in town. Churches everywhere know that the man's liquor and his religion are sworn enemies. One or the other has to go.

"Don't Drink Too Much"

Little wonder that the liquor interests have a temperance campaign all their own. They warn the public not to drink too much. Now, just how much is "too much" liquor? It could not be less than one drink—one stein of beer, one glass of wine, one drink of whisky.

But that twelve-ounce stein of 4 per cent beer, or a two-ounce glass of 20 per cent wine, or one ounce of 50 per cent whisky—each of these is found to contain one tablespoonful of alcohol, which, according to Dr. Haven Emerson, of Columbia University, is enough to slow the functions of the brain and thus cause errors of judgment, impairment of will and vision, and hazardous delays of reflex actions.

Moderate Drinking Injurious

Dr. Irving Fisher, professor of political economy at Yale University, undertook some years ago to find by experimentation whether moderate drinking is harmful. At the conclusion of his study he declared that a man who takes alcohol in even a moderate degree is harming himself physically, mentally, morally and economically.

The state police department in Indiana announced recently that drunken drivers were to be dealt with as saboteurs. The one who puts a habit-forming, narcotic drug into his body—thus making it unserviceable in the nation's time of need—is guilty of an outrage, just as if he had poured corrosive acid on vital installations in war plants.

Life Shortened

Several years ago was published the results of an investigation by a joint committee of the Actuarial Society of America and the Association of Life Insurance Medical Directors. The data, contributed by forty-two American and Canadian insurance companies, related to more than two million policies. The report, made for the sole purpose of safeguarding the financial security of such companies, gave accurate information about the use of alcoholic liquors. For example, the drinker who uses two ounces of alcohol a day over a period of time increases his likelihood of death by 86 per cent over the average expectancy. Even persons who were formerly intemperate and have reformed were found to be 32 per cent over the average; and the moderate drinker—now known as the "temperate" drinker—was 18 per cent over the average. The same report, interestingly enough, found proprietors and managers of liquor houses to be 22 per cent over the average, brewers 35 per cent, proprietors of hotels and restaurants with bars 52 per cent, and saloon proprietors 75 per cent.

The present program of liquor control in the United States has failed. It has failed in that it does not control the traffic. Arrests for intoxication in the United States during the year 1932 were 831 per 100,000 of the population. In ten years the number per 100,000 more than doubled, while the arrests for drunken driving made a gain of 99 per cent.

Nor has the traffic made good its many promises to be of financial benefit to the nation. The people of the United States spend annually almost five billion dollars for liquor, while the Government accepts one billion of revenue in return. It costs five billion dollars a year to pay for the cost of arresting and otherwise caring for liquor addicts in the United States. Another five billion dollars is spent for illegal alcohol. During prohibition days, 2,500 federal agents were employed to enforce the liquor laws. There are now twice that number. The per capita consumption of liquor has doubled in ten years.

Effective Prohibition

The main point of emphasis in a Sunday school temperance lesson need not be in a careful weighing of one method of legal liquor control over against another. The church as a whole has always stood squarely against the use of liquor for beverage purposes. So far as the Baptists are concerned, the matter should be settled once for all in favor of total abstinence. We favor control of any and all kinds to the point of total prohibition. But we are conscious all the while that the one place where prohibition may be strictly enforced is in the realm of each individual's pattern for his own life. Every Christian may begin his own program of liquor control by saying now and finally, "I don't drink!"

It has been popular of late to think of liquor drinking as a matter of human rights. One may reply that no man has a right to do the thing that injures himself and others and limits his contribution to the life of the world.

ADULT TEACHER

By Howard K. Williams

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In treating temperance lessons there is a common tendency to slight the temperance emphasis and amplify any other lesson which the Scripture passage affords. We ought not to do this, for we need to arouse strong sentiment against this horrible menace to decency — alcoholic beverages. Anyone who knows what liquor is doing to many of our youth, and to many communities, knows that something drastic should be done to attack this evil.

In your own class, perhaps, are some who think it is all right to take a drink of liquor. They must be made to realize the danger of even "moderate" drinking. So let us be careful lest we fail to do our share in stamping out this curse. The four passages of our lesson Scripture bear upon this subject only indirectly, but they do furnish four good reasons for avoiding the use of alcohol.

Man and God

"God created man in his own image" (Gen. 1: 27). This means that human beings have personality. Of course, it does not refer to physical form. God is Spirit. Man also is a spiritual being, fashioned after God's Spirit. Man has the power to choose. Herein lies his dignity and worth, and also the possibility of his downfall.

We may speculate as to what the world would be like if all men had been content to live according to God's will, but the sad fact is that by the time of Noah the majority of the human race had disobeyed God. "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5). Even Noah, who might be considered the best of his day, "was drunken" occasionally. (See Gen. 9: 20-27.)

One thing that mars the image of God in man more than anything else is liquor. We all have seen otherwise decent men and women go down under its influence until their lives are wrecked.

In God's image man was made to rule, to have power over all nature. Imagine a scientist making an important discovery while under the influence of liquor! Dr. George Washington Carver, the famous Negro scientist, truly had power over nature and made it serve man's need. He found over three hundred different uses for the peanut, and more than a hundred for the sweet potato. He used neither tobacco nor intoxicants. He needed a clear mind for his work. He could not afford a "hangover." He acted on the principle that "the dawn does not come twice to wake a man." And any man who wants

to retain the image of God, anyone who wants to have dominion and keep it, had better let liquor strictly alone.

Man and Animals

"Is a man better than a sheep?" *Some* men are. It is hard to think of a drunken man as being better than a sheep, or a horse. There is no form of animal life that can rise as high as man, and no form that can sink as low as man. Liquor puts a man in the lowest place. Our Scripture passage from Matthew (12: 11-12) refers especially to the right use of the sabbath day as a day for doing good, and for resting from the dizzy whirl of life; for rescue from the pit of the physical, to the spiritual.

The answer to Jesus' question was obvious. Any man would take hold of a sheep and lift it out of a pit, even on the sabbath. Then what sort of person is it who, seeing our youth fall by the thousands into the pit of intemperance, will not attempt to pull them out! The only trouble is that it is often too late to rescue them when they have fallen, for liquor is habit-forming, and habits are hard to break. The better plan is to fill up the pit, or close it up, so they will not fall in. We make laws allowing liquor to be sold, and then make other laws punishing crimes committed by liquor-filled people. It sounds silly to me. Perhaps more crimes and accidents result from the use of liquor than from any other single cause.

Man and Man

If you will read Romans 12: 2 before you study the lesson passage (Rom. 14: 19-21) you will find that Paul is telling his Christian friends in Rome to be transformed rather than conformed. A *conformed* man is one who is confined to a mold—a narrow, hemmed-in, restricted person. But the *transformed* man is a growing person. He is a helpful, useful, independent man. Paul tells these Romans not to conform to the old heathen practices. The church at Rome was composed of members from two types of backgrounds, the pagan Roman, and the Hebrew. When the pagan offered sacrifices he ate part of the flesh of the animal sacrificed. So did the Jew. The eating of the flesh was a tacit acknowledgment of the God to whom the animal was offered as a sacrifice.

Now, some thought that Christians should not eat meat at all, lest they be understood as admitting the existence of pagan gods. Others saw that pagan gods did not exist, and so there could be no harm in eating meat. Paul says to them, in effect, "Some of us know that there is no harm in eating meat, but some do not know this. And it is better to go without meat than to offend such people."

Here you have the best answer to the fellow who says, "Drink doesn't hurt me. I'm going to drink when I wish. I can take it or leave it."

That is the same as saying he does not care about his fellow men. For the little satisfaction he gets in the taste of liquor he is perfectly willing to set an example which, followed by one not so strong, may lead to a wrecked life, a broken home, murder, or any of a whole sad catalogue of sins occasioned by intoxication.

In taking that attitude he shows himself just a mean, conformed, selfish individual, who will one day hear the condemnation of the Master. He needs to be transformed.

Man and the Holy Spirit

Paul says, in writing to the Corinthians (1 Cor. 6: 19-20), that our bodies are the temples of the Holy Spirit. In Paul's day almost every city boasted many magnificent temples.

In a Mohammedan mosque in Damascus, I once asked the attendant, "How much did this mosque cost?" He shrugged his shoulders and said, "Nobody knows. Each generation adds to it." Nothing was too good for the dwelling place of their god. In Cork, I saw, in the very shadow of the beautiful cathedral, little hovels where people lived.

People seem to think that God should have a beautiful dwelling place, no matter how they themselves have to live. But Christ taught that our bodies are God's dwelling place, his temple. And, if nothing is too good for him, we should keep our bodies clean and healthy. We are not our own. Christ has bought us. Hence we should keep his purchased dwelling fit for him to live in.

You have gone into homes where it was a pleasure to sit and rest. You have gone into other so-called homes, where everything seemed wrong. Can the body and brain and heart of a man filled with liquor, be a place of rest for the Holy Spirit?

The strongest arguments against the use of intoxicants are given in these four Scripture references. Because man is made in God's image, he should try to preserve that image. He should keep alive and alert that part of his being that distinguishes him from animals, and should do all in his power to help others do the same. Since God seeks a resting place in man, man should keep himself always clean and fit for the Master's use. In no other way can man become his best self. In no other way can he render the highest service to God and to his fellow men.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

"Reverence" is a word that seems to have dropped out of the popular vocabulary. Not only reverence for God, but reverence for all the finer things of life. Americans are in danger of losing the sense of the sacred. The tendency toward secularization has swept everything along with it, until we stand with our hats on, à la Hollywood, before things that former generations treated with respect: womanhood, the home, love, and the like. We jazz the classics; we condemn restraint by calling it Puritan; we are no longer awed by the sacredness of life. A hand timidly stretched out to touch the hem of the Master's garment is not a symbol of our generation. Ours is an age that rushes boldly, even brazenly, into the presence of greatness, demanding an autograph. We need to recapture the sense of the sacredness of life.

Developing the Idea

Facts support the contention that America is in danger of losing its sense of the sacredness of life. "Know ye not," said Paul, "that your body is a temple of the Holy Spirit?" Yet Mr. J. Edgar Hoover recently reported to the nation that the percentage of arrests in the United States in the first nine months of 1943 of girls under twenty-one years of age for offenses against common decency rose 69.6 per cent over the same period the previous year. Moral conditions in high schools are frequently reported as shocking. The use of alcohol is alarmingly large. In the state of Virginia alone, where one of the best systems of regulation is in operation, figures just released indicate that the sale of alcoholic beverages has risen 725 per cent since the A.B.C. system of control was inaugurated in 1935. Life and the body sacred? From these figures it does not look as if everyone thinks so.

One can never accuse the Bible of treating life with irreverence. Indeed, it is from the Bible we get our idea of the true sacredness of life. In the very first chapter, it introduces us to the breath-taking idea that human life is made in the image of God. That would mean that there is something Godlike in every person—rich or poor, white or black, master or slave, the stamp of God is on his life. To the world of Paul's day, Onesimus was just a slave, and an ungrateful one at that, since he had run away from his master, Philemon. But to Paul, Onesimus, whatever he was in social rank, was worthy to be con-

sidered "a brother beloved" in Christ. Paul, the apostle; Philemon, the master; Onesimus, the slave—all were made in the image of God, with the stamp of eternal worth upon them.

Jesus lifted up this fact of the sacredness of life for all men to see. In Matthew 12: 11-12 he reminds them of the extent to which concern for sheep sometimes led them to go. "How much then is a man better than a sheep?" That same conception he had developed in the Sermon on the Mount. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6: 26). And he clinched his argument on the cross by showing that men, sinful though they may be, are yet worth dying for.

A story is told that an old scholar in the middle ages was exiled from his native land. Poverty-stricken, he became ill and was taken to receive medical care. The doctors, thinking him to be a tramp, proposed an operation, one of them saying in Latin, "Let us experiment on this worthless creature." But the aged scholar surprised them by saying, also in Latin, "Is any creature worthless for whom Christ was willing to die?"

Here, then, is Christianity's approach to life. It does not begin, though some people think it does, by saying, "Don't do this; don't do that." It begins by saying, "Consider the sacredness of life; the sacredness of love; the sacredness of personality. Let all that you do be in keeping with that primary faith."

A youth brought a bird to a wise man, thinking to trick him. He hid the bird in his hands, and asked, "Is this bird dead or alive?" The bird was alive, but if the man answered that it lived, the youth intended to crush it, proving the wise man wrong. If the man said it was dead, the youth would release it, and let it fly away. But the wise man thought a moment and then replied, "As you will."

We hold life, the home, love, all the sacred things of life in our hands. We can crush them by our callousness, or we can make them holy and beautiful by sharing the Bible's attitude toward them. The Christian must restore "reverence" to the vocabulary of the American people.

Discussing the Problem

1. What factors tend to the secularization of life?

2. What other evidence indicates that many are disregarding the sacredness of life?

3. What can the church do to teach the sacredness of life? What can it do to raise the standards of living?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This lesson must not appear to be an extra lesson, tagged onto the quarter's work. Rather it should be related to the other studies of the quarter. Note how this relation is established in *Intermediate-Senior Class*. Use the introduction in this quarterly at the beginning of the class discussion.

Since there is much to be done during this class period, you will have to plan even more carefully than usual for conserving time. Perhaps not more than half of the period can be devoted to the discussion of the lesson. The test on the work of the whole quarter may be taken at the beginning of the period.

The test has been carefully worked out, and will be extremely helpful both to you and to your pupils. Note that this test is the same as that given at the beginning of the quarter. If you have preserved the results of the first test you will have a good yardstick for measuring the progress of your class. But the main value of the test will be for the pupils, making it possible for each one to gauge his learning progress.

Since mastery of the material which has been studied will be indicated as much by the time required for marking the test as by the correctness of the marking, it is suggested that not more than five minutes be allotted to each of the two parts. Not more than fifteen minutes should be required for taking and scoring the test.

Then, give out the quarterlies for next quarter, and call attention to the fact that the coming quarter will be devoted to a study of the life and letters of Paul. You may then devote the remaining part of the period to this week's lesson.

Truth in Action

As to the lesson discussion, face frankly the problem of drinking among young people. If you think that the extent of it has been exaggerated, simply ask the members of your class. You may be surprised at what they tell you, if you get them to be honest with you. Indeed, the prevalence of drinking among adolescent youth is one of the most alarming facts in America today. Four things are chiefly responsible for it: the attractiveness and effectiveness of liquor advertising in newspapers and home magazines; the example of older people, often in homes where there are children; the frequency of drinking scenes in moving pictures; and the social pressure on the individual boy and girl in his or her own group.

It is this last cause with which we should deal mostly in talking with adolescents themselves, since they have little or no control over the other causes. You might, however, point out that moral standards ought not to be accepted from advertisements which are written solely to increase the business of manufacturers and retailers; nor from moving pictures, which are made and exhibited for profit; nor from adults who have not become their own best selves; nor from the most vicious or perverted members of their own set. Moral standards ought rather to be learned from the Bible, the church, and the best people in the community.

While this emphasis cannot be made too strongly, it could be made too unsympathetically. To think that the temptations which these young boys and girls are facing in this matter are not powerful, that the pressure on them is not terrific, and that one who yields is to be severely arraigned and condemned, is not to understand what they are up against.

To some extent boys and girls can be strengthened against temptation by being given the scientific facts about the effect of alcohol on body and mind. They can be helped also by an understanding of its disastrous effect upon the moral and spiritual nature. But mere knowledge has never been sufficient to insure good conduct, among either adults or young people. The will to abstinence, therefore, must be emotionally conditioned. Devotion, loyalty, and love for Christ are the most potent help in dealing with this problem, as with most of the problems of life. Next to these come love and respect for godly parents, appreciation for the church, and a genuine passion to be of service to mankind. Try to lead your pupils into feeling that the drinking of alcoholic beverages, including those of lesser alcoholic content, dishonors Christ, the home, and the church, and unfits one for making his best contribution to his fellow men.

To conserve time in scoring the test on the quarter's work, fill out one for yourself before you go to class. The correct answers are as follows:

PART I

(1) True. (2) False. (3) False. (4) True. (5) True. (6) True. (7) True. (8) False. (9) False. (10) False. (11) True. (12) False. (13) True. (14) True. (15) False. (16) False. (17) True. (18) True. (19) False. (20) True.

PART II

(1) *c.* (2) *c.* (3) *a.* (4) *b.* (5) *c.* (6) *b.* (7) *c.* (8) *a.* (9) *c.* (10) *a.*

NEW BOOKS

Increasing Church Attendance. By Albert H. Gage. Zondervan Publishing House, 1943. 153 pages. Price, $1.25.

Dr. Albert H. Gage, whose book, *Increasing Church School Attendance,* was so widely read and discussed, in this latest volume tells us what may be done to increase church attendance. It goes without saying that present world conditions make it imperative that men and women be led to realize the values in church attendance; and Dr. Gage, out of his wide and varied experience as a pastor of Baptist churches, is well qualified to set forth what may be done to this end.

Increasing attendance, Dr. Gage maintains, is always possible and comparatively simple of accomplishment. Success comes through such means as toning up the spiritual life of the church, inviting the nonchurchgoers in the community, stopping the leaks, and utilizing the church school. The book has inspirational value and abounds with illustrations out of the author's experience.

A Lawyer Examines the Bible. By Irwin H. Linton. W. A. Wilde Company, 1943. 300 pages. Price, $2.00.

Mr. Irwin H. Linton is a distinguished American lawyer and a stanch defender of the Christian faith. Some years ago he prepared for *The Sunday School Times* a series of articles entitled "A Lawyer and the Bible"; the present book is a greatly enlarged revision of those articles.

This lawyer—he has practiced before the Supreme Court of the United States—is convinced that any man, accustomed to logical reasoning, as lawyers are, who will read the evidence in the case will be convinced of the inspiration of the Bible and the historic reality, the deity, and the resurrection of Jesus Christ.

This book, which holds throughout to the most conservative point of view, gives a restatement of the classic arguments given in the old, and now well-nigh forgotten books on Christian evidences. Mr. Linton writes well, and his book reveals wide reading and earnest Christian purpose.

Look for the Dawn. By Talmage C. Johnson. Broadman Press, 1943. 173 pages. Price, $1.25.

This is a book of sermons for the crucial days in which we live. It contains messages of courage and faith and hope and challenge for the men and women and youth of this generation.

These sermons stir the soul, fire the imagination, and challenge the will, in the very process of comforting the heart. They offer no easy solutions of the world's problems, advertise no patented remedies for its ills, and offer no hope for its despair that is not conditioned by the severest realism. Dr. Johnson views our world as it is, with all its madness, its folly, its sins, and over against this world he places the eternal verities of the Christian faith. He sees a world to be rebuilt on the principles of justice and brotherhood and right. He sees a great, loving, available God who is sufficient for our deepest needs. He knows that dawn will come, not automatically, not in the sense that all we have to do is to wait for it, but only as God's will is done in human lives and relationships.

This, then, is a book for our times. Written in clear, lucid style, luminous with effective illustrations, it speaks in no uncertain terms the truths of vital Christianity. For Christians everywhere to know what these truths are—and then to practice them in daily living—will hasten the dawn for which we fervently hope in this dark hour of the world's night.

Decision and Destiny. By George Arthur Clarke. Fleming H. Revell Company, 1943. Price, $1.50.

What we call "human interest" in writing is not to be construed as belonging exclusively to modern literature. The Bible is full of it. Shepherds, fishermen, businessmen, traders, poets, prophets, military leaders, preachers, missionaries—people of all classes and all types move across its pages in endless procession.

So the Bible is a human book in the sense that it portrays living persons—their thoughts, their ambitions, their weaknesses, their virtues, their faith in God. And that is one reason for the Bible's universal appeal; its pages are filled with the life experiences of real men and women whose problems are essentially our own, men and women very much like ourselves. Too, that is why expository preaching, particularly preaching based on the lives of Bible characters, never fails to bring a favorable response from the human heart. Such preaching deals with life, and to become master of life is man's greatest desire.

Fully recognizing these principles, and faithfully demonstrating their validity, the pastor of the First Baptist Church, Malden, Mass., has given us this volume, which contains a series of eighteen sermons on Bible characters. Each character illustrates a decision which influenced destiny, and each decision suggests a theme vital to the Christian life today. For example, Jacob suggests "The Decision to Rise Above Self"; Joshua, "The Decision to Serve God"; Peter, "The Decision to Change Masters"; and Saul of Tarsus, "The Decision to Obey." The sermons grow out of life, and so make an appeal to life.

Forty Gospel Hymn Stories. By George W. Sanville. The Rodeheaver-Hall Mack Co., 1943. 90 pages, with complete words and music of each hymn. Price, $1.00.

For forty years Mr. Sanville has been privileged to have numerous business contacts with the authors and composers of the gospel hymns which are most widely sung in the churches today. In personal conversation with the authors and composers he has learned how these gospel hymns came to be written. Behind nearly every one of them, so he found out, lies a dramatic story. Knowing that story adds much to one's understanding and appreciation of the hymn. Having the complete hymn, with words and music, on the page opposite the story will be a great convenience to choristers and organists. With this book as a guide, many helpful devotional services can be planned.

As one reads these hymn stories, he is impressed with the wealth and variety of Christian devotion which these gospel hymns display. They are, in truth, sermons in song, and frequently they reach the heart in a way which words that are merely spoken fail to do. One is impressed also by the joy which is shed abroad in the heart where Christ dwells. Whereas some of the songs voice tender pleading, others rejoice in a great spiritual deliverance.

Among the newer gospel hymns treated, may be mentioned: "Into My Heart," "In the Garden," "Sunrise," "Living for Jesus," "Since Jesus Came into My Heart," and "I Need Jesus."

Books Received

The following annual volumes, treating the International Sunday School Lessons, Improved Uniform Series, for 1944, have come to hand:

Peloubet's Select Notes. Seventieth annual volume, and the tenth under the editorship of Dr. Wilbur M. Smith. Conservative and detailed in its biblical expositions. Price, $2.00.

Tarbell's Teachers' Guide. Thirty-ninth annual volume. Contains fresh, scholarly material, popularly stated and practical in its application. Price, $2.25.

The Snowden-Douglass Sunday School Lessons. Differs from other annual volumes in that it contains wholly new material, rather than quotations from commentaries, periodicals, and sermons. Price, $1.50.

Arnold's Practical Commentary. Fiftieth annual volume. For each lesson there are notes on the Bible verses, a discussion of the lesson, practical applications, and illustrations; also brief adaptations of the lesson for the younger age groups. Price, $1.00.

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THE CHRIST MEN NEED
O. A. Geiseman

A series of Lenten messages on "Christ's Battle for Human Freedom" and "The Suffering Christ." The author's previous books for Lent were well received.

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THE EASTER STORY
Lyman Bryan

Here the Scripture story of all the events leading up to our Lord's passion and triumphal resurrection is woven into one consecutive narrative.

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PRAYERS OF ALL CHURCHES
Compiled by Herbert H. Stroup

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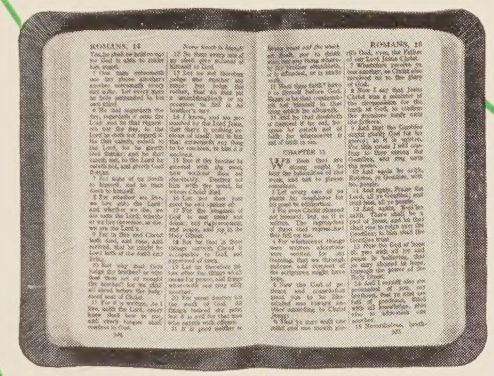

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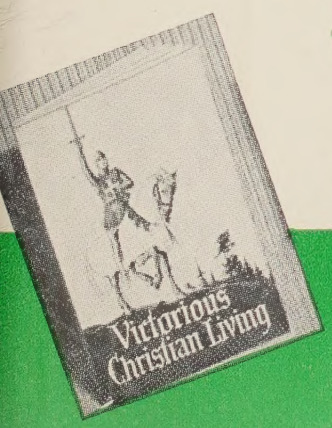

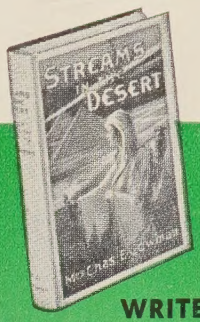

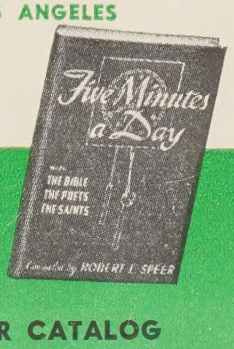

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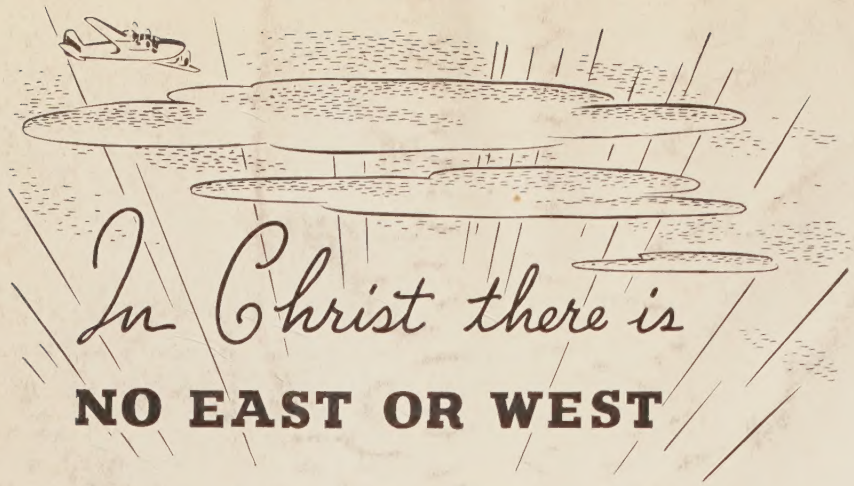

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